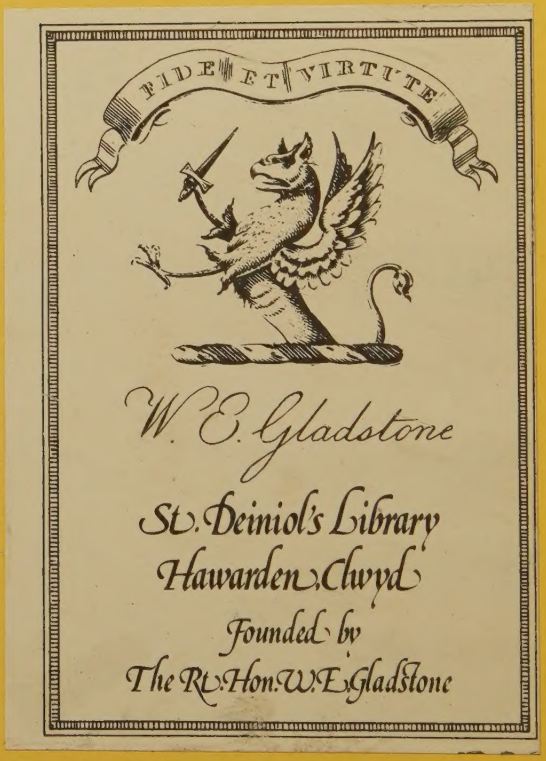


Cancelled from
Gladstone's Library
05 APR 2024
GLADSTONE'S LIBRARY

B
13
6

Cancelled from Gladstone's Library
05 APR 2024
GLADSTONE'S LIBRARY

THE

SYNTAX AND SYNONYMS

OF THE

GREEK TESTAMENT.

ST. DEINIOLS HAWARDEN LIBRARY

BY

WILLIAM WEBSTER, M.A.

LATE FELLOW OF QUEENS' COLLEGE, CAMBRIDGE,
RECENTLY OF KING'S COLLEGE, LONDON.

"Omissis auctoritatibus, ipsâ re et ratione exquirere possumus veritatem."
(CICERO, *pro Lege Manil.*)

LONDON:
RIVINGTONS, WATERLOO PLACE:
AND HIGH STREET, OXFORD.
1864.

LONDON :
GILBERT AND RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

PREFACE.

In commencing the present Work, I proposed to myself to compile a Syntax, which should embrace all that was valuable in Winer, and all that was applicable in Donaldson. From the large and copious use which I have made of Dr. Donaldson's "Complete Greek Grammar," I may be considered to have fulfilled one part of my original design. The references I have made to the Syntax of this eminent philologist by no means adequately represent the full amount of my obligations to him. In analyzing the varied uses of the Prepositions and of the Oblique Cases, I have followed Donaldson paragraph by paragraph, adopting his language, with such modifications as seemed advisable, quoting some of his instances, and appending appropriate examples from the New Testament. In the arrangement of the Syntax, I have frequently followed Rost, borrowing occasionally the language of the "Bromsgrove Greek Grammar," compiled by Dr. Jacob, of Christ's Hospital, wherever the philosophical principles and logical method of Donaldson appeared to rise above the level of a work designed for popular comprehension.

Of Winer I have made very little use; chiefly because I have found more reliable matter in the grammatical comments of Bishop Ellicott, Dean Alford, Dr. Wordsworth, Dr. Vaughan, and some others, among whom, I am indebted to the writer of an article in the Quarterly Review for January, 1863. I would hope that the annotations which I have selected from recent editions of the New Testament will be of service to those students, who, from the deficiency of means or leisure, are unable, according to the advice of the "Quarterly Review," to use Dean

Alford's work in combination with Dr. Wordsworth and Bishop Ellicott. If, too, these gleanings from their pages prove acceptable to the laity generally, and to the large class of readers who feel the force of the saying, *μέγα βιβλίον μέγα κακόν*, I shall not have written in vain.

Another reason for having so sparingly availed myself of the criticisms of Winer is, I must honestly confess, my want of sympathy in the commendations so generally, and, I cannot but think, extravagantly bestowed upon him. The use I have made of his work has been out of deference to public opinion, rather than from a personal sense of its merits. The Grammar by Dr. S. Ch. Schirlitz (Giessen), although it is but little known, is a decidedly better work. There may be valuable matter in Winer which I have not collected from other sources, but his pages present to my mind an accumulation of unnecessary authorities and unnecessary polemics. By unnecessary authorities, I mean repeated references to authors whose works by no means deserve that degree of credit which can entitle them to be made standards of appeal. By unnecessary polemics, I mean the refutation of absurd and extravagant errors in all branches of Biblical Literature, of which one would think no earnest and sensible student would take any notice, except to dismiss them with contempt.

I do not expect that those who find or affect to find it necessary to resort to Germany for their scholarship, will allow that there are sufficient grounds for the opinion I have formed of German critics, annotators, grammarians. But as far as my own reading has extended, I see good reason to withhold from German scholars that measure of confidence which I cheerfully extend to many who have written on Biblical literature in our own country during the last thirty years, and this for the following considerations: (1) Germany is the land of speculation; but it is not the land of action or of common sense; few of their writers remember the salutary maxim, *ἡ τέχνη μακρά, βραχὺς ὁ βίος*. (2) We may cheerfully assign to German students the palm of laborious industry; but can we say that this industry is sanctified by the highest motives, and is directed to the noblest end? Of what advantage is *γνῶσις*, provided *σοφία* is excluded? (3) Whatever be the defects of our Authorized Version, there can be no doubt of its great superiority to the Vulgate, or to Luther's translation.

I have read many a tedious note of German writers, particularly of Fritzsche, in which much ponderous erudition is directed to the correction of a blunder in the Vulgate, or some Continental Version, which does not exist in our own. (4) We ought not to be unmindful of the advantage which most of us possess by being trained in a form of sound words, by acknowledging a definite, but yet, Catholic system of faith and practice. Of the Germans, it is difficult to say who of them receive, and who reject the facts of Christianity embodied in the three Creeds; while none of them enjoy the benefit of that practical Commentary on Holy Writ which is provided in our Liturgy and Articles. To the absence of this salutary check on the vagaries of 'free handling' we may attribute that monstrous combination of errors which is happily confined to German and Germanized theology.

Dr. Wordsworth (in the Preface to his edition of the Greek Testament, p. xvi) has brought forward Lord Bacon's remark, that one of the best commentaries on Scripture might be extracted from the writings of English divines. This remark may be amplified so as to include the grammatical and critical exegesis of the New Testament. Our Anglo-Germans, like Continental Tourists in search of scenery, need to be reminded of the beautiful spots which they have never visited at home. We may apply to them the admonition of the Roman Satirist, Hor. *Ep.* i. 12. 30,

> "Quod petis, hic est;
> . . . . Animus si te non deficit æquus."

No one English annotator has availed himself of half the materials extant in our own tongue. Among recent editors Bishop Ellicott is the only one who seems to have consulted the sound and valuable suggestions of the late Professor Scholefield, in his Hints for an Improved Translation. It is much to be regretted that many of our learned men, who have edited the Tragedians, have not commented on the Greek Testament; yet there will be found in their notes much valuable matter directly and indirectly bearing on the grammatical interpretation of the Sacred Oracles. Bishop Blomfield's Æschylus contains many criticisms of this nature; in the preparation of the First Volume of the Greek Testament, in conjunction with my friend Mr. Wilkinson, I derived more real assistance from this source,

which promised little, than from the laborious pretentiousness of any German annotator.

In Chapter X. I have made but slight use of the Second Series of Synonyms by His Grace the Archbishop of Dublin. I have adopted freely the matter contained in the First Series, which has become rapidly incorporated in the general stock of Theological literature. As I have attempted to desynonymize some words which have not been treated by previous writers, I will only hope that all my readers will extend to me that favourable indulgence, with which His Grace welcomed my earlier efforts in this interesting and instructive pursuit.

In conclusion, I would express a hope that this Work will be of some service in promoting the intelligent study of that Book which is the basis of sound learning and religious education. Great benefit has resulted and is likely to result from the institution of Competitive Examinations. Why should not a portion of the Greek Testament be required from all candidates for appointments in the Military and Civil Service? The eulogium which Dr. Wordsworth has pronounced (Pref. p. xvii) on the study of Holy Scripture in the Original, as the best Instrument of Education, is a happy combination of rhetorical power with sober truth:—

"THE BIBLE ALONE, OF ALL BOOKS IN THE WORLD, ADDRESSES ITSELF TO THE WHOLE MAN. IT EXERCISES HIS MEMORY, STRENGTHENS HIS REASON, CONTROLS HIS PASSIONS, INFORMS HIS JUDGMENT, REGULATES HIS CONSCIENCE, SANCTIFIES HIS WILL, ENLIVENS HIS FANCY, WARMS HIS IMAGINATION, CHERISHES HIS AFFECTIONS, STIMULATES HIS PRACTICE, QUICKENS HIS HOPE, AND ANIMATES HIS FAITH."

*** The passages quoted are taken from the text of R. Stephens, 1550. The readings which the Rev. F. H. Scrivener has inserted in his recent edition are considered of sufficient authority for the purposes of illustration and comment.

TABLE OF CONTENTS.

CHAP.		PAGE
I.	On the Peculiarities of Hellenistic Greek	1
II.	On the Formation of Words	17
III.	On Nouns and Nominal Forms	26
IV.	On the Subject with the Predicate and Copula	50
V.	On the Oblique Cases	62
VI.	Verbs, Voices, Tenses	80
VII.	The Moods of Verbs	100
VIII.	Particles	118
IX.	Prepositions	149
X.	Synonyms	186
XI.	Hints on the Authorized Version	238
XII.	On Grammatical and Rhetorical Terms	252
	INDEX I.	263
	INDEX II.	266
	INDEX III.	271

THE

SYNTAX AND SYNONYMS

OF THE

NEW TESTAMENT.

CHAPTER I.

INTRODUCTORY.

ON THE PECULIARITIES OF HELLENISTIC GREEK.

The term "Hellenistic" is the especial designation which is usually employed to denote the Greek which is found in the writings of the New Testament.

The word Ἑλληνιστής was generally applied by the inhabitants of Attica to all foreigners who learnt to speak their language by the ear for political purposes, commercial designs, or social intercourse, without giving accurate attention to the usages and expressions of the Attic dialects. These foreigners were said to Hellenize, ἑλληνίζειν, to imitate Greeks from their combining vernacular expressions and provincial peculiarities with Greek phrases and idioms.

When we consider the language of any single biography, treatise, or letter, and still more when our attention is directed to a collection of such writings, we must carefully bear in mind all the historical circumstances of the several writers, such as the time and the place of their respective compositions, the previous education and the present position of the writers, the objects they proposed to themselves in the work under consideration.

Our own language as it is now spoken in different parts of the globe furnishes a striking instance of the influence produced by

time and place in moulding the distinguishing characteristics of every tongue. The origin of Modern English is generally ascribed to the days of Elizabeth; grammarians enumerate various phases of Middle English, Old English, Semi-Saxon, all exhibiting peculiar features of divergence from the language, either written or oral, which prevailed in the days of Alfred. The familiar term Anglo-Saxon brings up before our minds two distinct peoples, Angles and Saxons, who contributed their different dialects to form a single tongue. Hellenistic Greek was a *composite* language derived from different sources like our own; it was also an *imported* language, not the vernacular speech of those who used it; it was *acquired* by the Apostles and Evangelists, and was adopted, under the guidance of the Holy Spirit, as the most fitting medium for the communications they were inspired to make, and it was *adapted* by them for the imparting of truths and sentiments which tried to the utmost the capacity of language and the power of thought.

In Palestine, Greek was an exotic. The sources from which it was transplanted were of the widest description. When we speak of Classical Greek, we refer to the language which was spoken in Græcia Antiqua or Greece Proper, but when we speak of Hellenistic Greek we must include in our conception the speech of Magna Græcia, the south-east of Italy with Sicily, of the colonies included in the discontinuous or sporadic Greece, of the settlements in Asia Minor, and those which were founded by the success which attended the Macedonian arms. In this respect Hellenistic Greek resembles the English which is spoken in America, Australia, and Hindostan far more closely than its ordinary use in our native land. But even at *home* every distinct region of the United Kingdom, and every quarter of the globe, contributes its peculiar phrases and idioms to increase the treasures of the Anglo-Saxon tongue. Some of these additions and excrescences obtain only a partial reception, as they are confined to the district which gave them birth, or are limited to the local exigencies which called them into life; but many obtain from time to time universal acceptance, are gradually incorporated into an ordinary speech, and maintain a position in the temple of literature. In every branch of writing, especially in our periodical organs of public information, words will be found which have been imported from the Hebrew, Arabic, Persian, from Turkey and China, from the East

and West Indies, from North and South America, from Holland, Italy, Portugal, Spain. But in our foreign marts, in cities of commercial enterprise, beyond the limits of British civilization, in the extreme East, West, and South, this confusion of tongues (γλωττοσύγχυσις) will be especially found to prevail. We ought not then to be surprised at the occurrence of similar characteristics in the records of the religious dispensation which has spread through the world from Galilee,—that populous agglomeration of inhabitants of all classes and countries, which Hebrew-speaking inhabitants of Jerusalem regarded with contempt and disdain, as beyond Jordan, Galilee of the Gentiles.

But influences more powerful than the commixture of these varieties of speech combined to cast the language of the Greek Testament into its present mould. The inspired writings of the New Covenant, are not conveyed in the language which our Lord and His Apostles, as well as the earliest disciples, very generally used in conversational intercourse. The vernacular tongue in Judæa, after the return from the Babylonish captivity, was the Syro-Chaldaic or Aramaic. In reading the Gospels, it is highly important to bear in mind the caution given by Michaelis, "Syriace locutum Jesum, non Græce." Thus Greek was a language which the writers acquired after attaining a mature age, for it is probable that St. Luke was the only one who knew it from his birth.

The writers of the Epistles had to contend with difficulties from which the Evangelists were, in a measure, exempt. The subjects which they had to discuss taxed to the utmost the varied and copious resources of the richest language on earth. They were required to expound and elucidate truths which affect the temporal and eternal welfare of the universal family of man, truths which in length and breadth and depth and height far exceeded the loftiest conceptions of philosophers, orators, and poets; these they had to present in a style and manner which was capable of being comprehended by the whole human race, intelligible to the wise and unwise, level to the apprehension of barbarian, Scythian, bond and free.

If then we attach the weight which is unquestionably due to these peculiarities, if we consider the influence which each of them would have singly, and the predominating sway which all united would exercise by acting in combination one with another, we shall not hesitate to draw the inference that,

without a miracle, the Greek of the New Testament could not have been different from that which we find it to be. A regard to the circumstances of the writers, to the age in which they lived, to the locality in which they wrote, to the associations of birth, of education, and position, a consideration of their end and aim in writing what was to be a κτῆμα ἐς ἀεί, unconscious though they were of the fact, all these justify the conclusion that the sweeping charges of solœcisms, of grammatical improprieties, of forced constructions, may be disregarded by us as vague declamation. To expect that Palestinian Jews should write Greek according to the refinements and elegancies of the language which was current at Athens in the days of Pericles, is as unreasonable as it would be to require that modern English should retain the idiomatic usages, expressions, and orthography, which prevailed under the Plantagenets, or to conceive that a collection of writings from different authors, designed not only for the instruction of the intelligent and thoughtful, but for the use of the Boors at the Cape, the Pariahs of Hindostan, the Aborigines of Australia, the Red Indians of North America, ought to bear upon its front the characteristics of language, expression, and style, which we reasonably require in a critical essay, a philosophical treatise, or an academical address. In such a collection of writings, whether we regard the component parts singly, or as a whole, we might with good reason require that no unwarrantable liberties should be taken with the language, that there should be no offences against good taste, no violations of decorum, nothing to debase the mind, vitiate the feeling, or corrupt the judgment. But all refinements of language, all elegant turns of expression might well be sacrificed in order to secure more thoroughly and effectually the writers' end and aim, the instruction and edification of universal humanity.

As it is quite unreasonable to judge of New Testament Greek by the conventional standard adopted 300 B.C. in a particular city and district, so by a reference to what is now going on in many parts of the world, we need not be surprised at the mixture of various elements contained therein. For if we consider the extent to which our own tongue is adulterated in both hemispheres, by the use of extraneous words and incongruous expressions, we shall deem it truly marvellous, and

a result which surpasses human wisdom, that writers of Galilee, *ἀγράμματοι καὶ ἰδιῶται*, have employed with such slight divergences the language of Thucydides, Plato, and Xenophon, in a connected series of works, which in subject-matter, complexion, and object, throw into the shade the choicest specimens of classical literature.

One striking characteristic of the Greek of the New Testament is the Christian element arising from the subject-matter, which the writers had to unfold.

A second arises from the position of the writers, as Hebrew-speaking Jews, who had to complete a revelation which had already been partially revealed in Hebrew. This we may call the Hebrew element.

There is a third element, which we may call the Alexandrine, consisting of Latinisms, Cilicisms, Syriacisms, and extraneous terms.

There is a fourth element, which had an important influence on the employment of the preceding, viz., the oral. The style is colloquial rather than literary. The diction is the Greek of conversation rather than of composition. We have very imperfect memorials of the ordinary language used by the Greeks in the mart, the forum, and domestic life. The expressions employed by philosophers and poets, by orators and tragedians, afford no clue to the conversational Greek which regulated their social intercourse. The principal source from which we can form an opinion of their vernacular speech is the comedies of Aristophanes: "Illa Comœdia vetus, speculum quotidianæ vitæ, plebeias quasdam offert loquutiones."—Valckner[1]. The speeches in the Acts of the Apostles are faithful recitals of words actually uttered; and many of the epistles were written from dictation. "To the oral element," says Bishop Ellicott, "we may ascribe the combined simplicity and force of the narrative portions; the suspended structures and relapses to the nominative case observable in the writings of St. Paul." Its style is free from all tinge of vulgarity, and from every trace of artistic diction. In fact it exhibits, as Professor Masson has well remarked, the only genuine *facsimile* of the colloquial diction employed by unsophisticated Grecian gentlemen of the first century, who spoke without pedantry, as *ἰδιῶται*, and not as *σοφισταί*.

[1] See notes on L. 11. 3. 13. (Webster and Wilkinson.)

THE CHRISTIAN ELEMENT.

In every branch of science or department of study we find peculiar words and technical terms which are formed by enlarging the vocabulary of the language, or are old words with a new and appropriate meaning. The doctrine of the kingdom of heaven could not possibly be made known to man, without the introduction of new words, or an accession of meaning to words which were already in use. The writers of heathen antiquity had no occasion to speak of *ἡ ἐκκλησία τοῦ Θεοῦ—τῶν οὐρανῶν, εὐαγγέλιον, σωτηρία, πίστις, δικαιόω, ἐκκλησία,* in the sense in which they so frequently recur in the Books of the New Covenant.

The historical facts upon which Christianity rests could be recorded in the language of Thucydides and Xenophon; but the revelation of God manifest in the flesh, the dignity of the Redeemer's person, the sufficiency of His atoning work, the operation of the Holy Ghost, the condition of man as fallen in the first Adam, the characteristics of his state as restored in the second Adam, the constitution of the Christian Church,—these and similar topics of discourse rendered it necessary to find thought-breathing words, which no writer of an earlier age had any occasion to use. With this agrees the fact which we might naturally anticipate, that the Christian element is more strongly marked in the writings of John, Paul, and Peter, than in the synoptical Gospels, or the Acts of the Apostles.

The writers of the New Testament, if for a moment we leave out of sight the divine superintendence, suggestion, and control which attended them in all their labours, must have felt the same difficulties which beset modern translators of the Bible in finding suitable words and expressions to be the vehicle of superhuman thoughts. The Chinese, for instance, with all their literary, scientific, and philosophical attainments, have no appropriate word for expressing "Deity," and perhaps no language which has not been amplified and enriched by the leaven of Christianity, contains tolerable equivalents for the words *grace, humility, faith, hope, charity.*

A test of the character and habits of the people is furnished by the copiousness or scantiness of their vocabulary on moral subjects. The languages of the South Sea Islanders are particularly copious in words which convey the crime of murder;

there are several distinct terms to express different ways in which infanticide may be committed. The universal prevalence of this abominable atrocity has given birth to a deplorable richness of vocabulary in expressing the practice. We must ascribe it to the happy influence of the oracles of God committed to our trust, that our language has so many words which denote sympathy, condolence, fellow-feeling, compassion, pity, affection, tenderness, but has no term nearer than the words "maliciousness," "spitefulness," to express *ἐπιχαιρεκακία*. Exultation at the ills which befall other men is happily so rare a feeling, that no distinguishing word has been adopted or compounded to convey the idea. The spirit of genuine benevolence, of disinterested kindness in seeking the welfare of other men, was so little recognized among the Greeks, that the Apostles had no suitable word made ready to their hands, but were compelled to borrow one from the *χορηγός*, who defrayed the expenses incident on providing a chorus, suitably trained and equipped, to carry out the scenic representation of the Grecian drama. Although the Septuagint translation had done much to render Greek an appropriate vehicle for imparting Christian truth, and became "a viaduct between the two covenants," yet the Apostles found the language too narrow and shallow for the truths they had to declare. Of some words they enlarged and deepened the signification; other words they boldly coined, but always in true analogy with the genius of the language which they served to enrich.

We may trace both in the Old and New Testaments the gradual growth of human language till it became fitted to communicate the things which were revealed, *πολυμερῶς καὶ πολυτρόπως*, in manifold portions and manifold methods. The Greek, notwithstanding its abundant copiousness in comparison with the Hebrew, required many subsidiary rills to form the broad channel of language, through which the final revelation of the Divine mind could be imparted to man and diffused through the world.

As an illustration of the Christian element, we may remark that the classical terms for virtue, *ἀρετή*,—for morality, *ἤθη* (mores), seldom occur; the latter but once in a quotation, while in their place we have a rich cluster of qualities and graces enumerated under the term *καρπὸς πνεύματος*,—an idea which never entered into the conception of Grecian sages.

Lest the Christian ministry should be confounded with the

Jewish priesthood, the writers of the New Testament altogether avoid the word *ἱερεύς* as a designation of those who labour in the Word and doctrine. To mark the contrast between Christianity and heathenism they use *θυσιαστήριον, προφητεύειν,* in preference to *βωμός, μαντεύεσθαι.* It is also remarkable that *σκάνδαλον,* which occurs fifteen times in the New Testament, and twenty times in LXX and Apocrypha, is scarcely ever found in profane writers; though Aristophanes, *Acharn.* 687, uses *σκανδάληθρον* in a metaphorical sense. The idea of putting a stumbling-block, or an occasion to fall in a brother's way, never entered into the mind of the heathen.

To the Christian element we attribute the use of the following expressions: *ὁ ποιμὴν ὁ καλός,* J. 10. 11. *ἡ ἄμπελος ἡ ἀληθινή, πᾶν κλῆμα ἐν Χριστῷ, μένειν ἐν Χριστῷ,* J. 15. 1, 2, 7, *ἄνωθεν γεννᾶσθαι,* J. 3. 3. *παλιγγενεσία,* T. 3. 5. *ἀνακαίνωσις νοός,* R. 12. 2. *μετάνοια,* A. 11. 18. *καινὴ κτίσις,* 2 C. 5. 17. *ὁ ἔσω ἄνθρωπος,* R. 7. 22. *ὁ ἔξω,* 2 C. 4. 16. *ἁμαρτία πρὸς θάνατον,* 1 J. 5. 16, 17. *θάνατος εἰς τὸν αἰῶνα,* J. 8. 51. *πνευματικός* in opposition to *ψυχικός, σαρκικός,*—the combination of *κατὰ σάρκα* with *εἶναι, περιπατεῖν, ζῆν—καινότης πνεύματος, παλαιότης γράμματος,* R. 7. 6. *ἐργάζεσθαι* in opposition to *πιστεύειν, ὁ κόσμος οὗτος,* J. 8. 23, עוֹלָם הַזֶּה, *οἰκονομία τοῦ Θεοῦ, τῆς χάριτος τοῦ Θεοῦ.* To these we may add the technical senses acquired by *σώζειν, σωτήρ,* and their derivatives, *δόξα, ζωὴ αἰώνιος, λύτρον, χάρις, πειρασμός, ὁδός, μυστήριον, βαπτίζεσθαι, ἐπιστρέφειν, ἐπιστροφή, et similia,* many of which are explained in our list of synonyms.

In this class we may enumerate the words which mark the contrast in which Christianity stands to heathenism and Judaism, *σκηνοπηγία, προσήλυτος, εἰδωλόθυτον, εἰδωλολατρεία, φυλακτήριον.*

THE HEBREW ELEMENT.

It is unnecessary to give in detail an account of the unprofitable controversy which raged for a long period between the Purists and the Hebraists. If the illustration which we have adduced from the local incidents which affect our own tongue in all parts of the world in our own day be deemed apposite and analogous, no reasonable man will expect to find Attic purity in the pages of the New Testament, though he will resist as altogether unnecessary and unfounded the inference that Hellen-

istic Greek is a heterogeneous confusion of several languages and dialects. He will not be surprised to meet with a few strange and anomalous forms of declension and conjugation; he will not stumble at the omission of the augment in some verbs, or at its irregular use in other verbs; he will not expect to find consistency or uniformity in orthography or orthoepy.

The position laid down by Blackwall (Sacred Classics, i. 153) will not be easily assailed. "The main substance and groundwork of the language of the Gospels and Epistles is incontestably the same with that of the older Grecians, excepting when the rites of the Jewish and new revelations of the Christian religion required new terms, or where the usage of Hebrew modes of speech, and allusions to oriental customs expressed the thing with more vigour, and were more intelligible to the people. Even in the Hebraisms and peculiarities of the New Testament, as good a regard has been paid to the general analogy and true propriety of grammar as in the writings which make up the standard of the Greek language."

With Michaelis we may assign the causes of these disputes to a want of sufficient knowledge of the Greek, the prejudices of pedantry and school orthodoxy, the injudicious custom of choosing the Greek Testament as the first book to be read by learners. This last cause has not perhaps exerted much influence during the last thirty years; but to these a further reason may be assigned which has had very unhappy influence in England, viz. that our most eminent scholars have deemed the study of the Greek Testament beneath their notice; so that the seven plays of Æschylus alone have received more attention from learned divines than the whole of the New Testament. Others again have simply noticed the oracles of truth in order to contrast the Christian element with the philosophy of Aristotle and Plato. Until a very recent period the peculiarities of Hellenistic Greek had been treated of by English scholars, who were certainly not well qualified for the task. These have suffered themselves to be led away by implicit deference to the authority of German grammarians and lexicographers, one of whom gives the following view of their labours: "Studio quærendorum Hebraismorum nimis indulsisse, in interpretandis singulis verbis, imprimis præpositionibus, conjunctionibus, particulis leges Græcæ linguæ migrasse, significationes temere effinxisse, et subtilitatem grammaticam mire neglexisse." In

fact, whether we look to English or foreign theologians, we may say with Hermann, "Tristissima profecto sors obtigit scriptoribus sacris . . . Diligenter caveant tirones, ne putent, viros Spiritu Sancto adflatos, sprevisse sermonem mortalium, sed meminerint potius, illam interpretandi rationem qua nonnulli theologorum utuntur, nihil esse nisi blasphemiam." Or we may apply to the interpretation of the New Testament the language which Dr. Pusey has employed of the Old: "The comparison of the cognate dialects opened for a time an unlimited licence of innovation. Every principle of interpretation, every rule of language was violated. The Bible was misinterpreted with a wild recklessness to which no other book was ever subjected. A subordinate meaning of mere half-understood Arabic words was always at hand to remove whatever any one misliked. Now the manifoldness of this reign of misrule has subsided. But interpretations as arbitrary as any which had perished still hold their sway." (Introduction to the Minor Prophets, p. vii.)

One of the terms which is frequently considered Hebraistic is the occurrence of the phrase, 'to be called,' 'to be found,' instead of the verb substantive 'to be.' The first continually occurs in Greek, as may be seen by looking at *καλέω*, in any Lexicon, or at our notes on L. 1. 32. The second phrase might be called a Gallicism or an Anglicism with as much propriety as a Hebraism. Meyer renders A. 8. 30, *εὑρέθη εἰς Ἄζωτον*, 'il se trouva.' We might well render M. 1. 18, *εὑρέθη ἐν γαστρὶ ἔχουσα*, 'found herself with child.' We may even say, without great impropriety, 'How do you find yourself?' for 'How are you?'

The use of the word 'son' to signify relation in general, such as cause and effect, dependence of one thing upon another, likeness, is frequently considered a Hebraism. But many similar expressions are found in Classical Greek, as well as in all other languages. The Red Indians employ perpetually the word 'son.' This genitive may well be referred to the genitive of quality denoting a permanent and abiding possession. (See numerous examples in Chapter IV.)

So too, the use of the word 'name,' denoting substance, personality, J. 1. 12; M. 28. 19. The word *ὄνομα* expresses the means of identification, and implies the knowledge of one in his real person and character.

It seems very doubtful whether the uses of the word 'know,'

in the sense of 'approve,' or 'hear,' in the sense of 'heed,' can be called Hebraistic.

The prefixes ב and ל undoubtedly exercised a considerable influence on the diction of Hellenists; but these have been made responsible for every kind of construction which the annotator could not explain. The insertion or omission of the Article was doubtless very much affected by the use of the Hebrew הַ. There is, however, great justice in the remarks of Meyer, who confirms the view already quoted from Blackwall: "Ut autem Hebraismos permiscerent, non modo hæc causa fuit quia Hebræi erant, sed quia cum de iis rebus dissererent quæ Hebraicis literis erant traditæ, necesse fuit multa retinere, ne doctrinam quampiam novam adferre viderentur. Et certe tam multos Hebraismos ab illis servatos fuisse minime miror, cum plerique sint ejusmodi ut nullo alio idiomate tam feliciter exprimi possint; imo interdum ne exprimi quidem; ut nisi illas formulas retinuissent, nova illis interdum vocabula et nova dicendi genera comminiscenda fuerint, quæ nemo plane intellexisset."

SPURIOUS HEBRAISMS.

Expressions like *ἰδὼν εἶδον*, A. 7. 34; *ἀκοῇ ἀκούσετε*, M. 13. 14; *ἀπειλῇ ἀπειλησώμεθα*, A. 4. 17; *παραγγελίᾳ παρηγγείλαμεν*, A. 5. 28, have so many counterparts in classical authors, that they ought not to be considered Hebraistic because they frequently occur in the Old Testament. Hdt. vii. 10. 1, *τὴν ἀμείνω γνώμην αἱρεόμενον ἑλέσθαι*. Hom. *Il.* i. 233, *καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι*. Xen. *Cyrop.* viii. 4. 9, *ὑπακούων σχολῇ ὑπήκουσα*. Soph. *Œd. T.* 65, *ὥστ' οὐχ ὕπνῳ γ' εὕδοντά μ' ἐξηγείρετε*. *O. C.* 1625, *φόβῳ δείσαντας*. Ælian, *νίκην ἐνίκησε*. Plato, *τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες; φεύγει φυγῇ. διανόημα διανοεῖσθαι*. Æsch., *δεήσομαι ὑμῶν μετρίαν δέησιν*. Xen. *Anab. συμβουλευόμενος συνεβούλευσεν αὐτοῖς τάδε*.

M. 2. 10, *χαρὰν μεγάλην σφόδρα ἐχάρησαν* has been censured as a double Hebraism. But in correspondence with *μεγάλην σφόδρα* we find in Herodotus, *ἔθνος μέγα ἰσχυρῶς, λίην ἰσχυραὶ τιμωρίαι*.

With *ἄνδρες ἀδελφοὶ καὶ πατέρες*, brethren and fathers, A. 7. 2, compare *ἄνδρες Ἀθηναῖοι, ἄνδρες δικασταί* (Demosth.); *βασιλῆϊ ἀνδρί* (Homer); *ἄνδρα στρατηγόν* (Thucydides); *ἀνὴρ Πέρσης* (Herodotus); homo gladiator (Cicero).

The use of the word *ξύλον*, for 'tree,' L. 23. 31, Rev. 2. 7; 22. 2. 14, has been commented upon. But we have in Xen. *Anab.* vi. 4. 3, *δασὺ πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις ξύλοις.*

M. 5. 6, *πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην.* The peculiarity of this passage consists in the union of the two metaphors, hunger and thirst, directed at the same time to one object. Each metaphor singly occurs in many, perhaps in all languages. Shakspere, Henry IV., Part II., 'Dost thou so hunger for my empty chair?' Cicero, 'sitire honores; sitire sanguinem.' Xen. *Cyrop.* v. 6. 1, *οὕτως ἐγὼ ὑμῖν διψῶ χαρίζεσθαι.*

H. 10. 27, *πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.* It is the same as Zeph. 1. 18; 3. 8, בְּאֵשׁ קִנְאָתִי תֵּאָכֵל. Isa. 26. 11, LXX, *νῦν πῦρ τοὺς ὑπεναντίους ἔδεται.* But the devouring flame, 'ignis edax,' is an expression which occurs in many languages. Hom. *Il.* xxiii. 182, *τοὺς ἅμα σοὶ πάντας πῦρ ἐσθίει.* Virg. *Æn.* iv. 66, 'est mollis flamma medullas.'

M. 13. 11, *ὑμῖν δέδοται γνῶναι*, may be compared with Xen. *Anab.* vi. 6. 20, *ὑμῖν δέδοται ἐκκομίσαι τοὺς ἄνδρας. Hist. Gr.* vi. 1, *ἀπὸ τῶν θεῶν δέδοται ὑμῖν εὐτυχεῖν.*

M. 20. 22, *ποτήριον πίνειν.* Compare Æsch. *Ag.* 1397, *ὑπερδίκως μὲν οὖν τοσῶνδε κρατῆρ' ἐν δόμοις κακῶν ὅδε πλήσας ἀραίων αὐτὸς ἐκπίνει μολών.* Forcellini explains Plautus, 'ut senex hoc eodem poculo, quo ego bibi, biberet,' by 'ut eamdem sentiret calamitatem.'

κοιμᾶσθαι in reference to the sleep of death, M. 27. 52; J. 11. 11, 13; A. 7. 60, may be compared with Hom. *Il.* xi. 241, *ὡς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον.*

ἀνάγκη in the sense of distress, calamity, L. 21. 23; 1 C. 7. 26, corresponds to מָצוֹק, Ps. 119. 143; צָרָה, Job 27. 9. But compare Æsch. *Prom. V.* 107, *ἀνάγκαις ταῖσδ' ὑπεζεύγμαι τάλας.* Xen. *Mem.* iii. 12. 3, *εἰς τὰς ἀνάγκας ἀλγεινοτάτας ἐμπεσόντες.* Tac. *Annal.* xi. 37, 'Supremis ejus necessitatibus ad miserationem evicta erat.'

The expressions, *ἐνδύσασθαι Χριστόν*, R. 13. 14; *ἐνδύσασθαι τὸν καινὸν ἄνθρωπον*, E. 4. 24, which in sentiment belong to the Christian element, are similar to Job 29. 14, לָבַשׁ צֶדֶק. Hom. *Il.* ix. 231, *εἰ μὴ σύγε δόσεαι ἀλκήν. Od.* ix. 214, *μεγάλην ἐπιειμένον ἀλκήν.* Plato, *Legg.* 642 B, *εὔνοια ἐνδύεταί τινα.*

GENUINE HEBRAISMS.

After we have deducted the instances in which the Hebraistic tone and colouring is at least doubtful, there will remain many phrases and idioms in which the Hebrew element must unquestionably be acknowledged. It is difficult to conceive how it could be otherwise. A work which is written by a foreigner who has learnt English will have a peculiar tinge derived from his native tongue, and from the literature with which he was conversant from his youth. This tinge will be more marked if his work is designed for the use of his own countrymen.

The frequent occurrence of the phrase *καὶ ἐγένετο* is doubtless owing to וַיְהִי. The use of *αὕτη* in M. 21. 42, where we might have expected *τοῦτο — παρὰ κυρίου ἐγένετο αὕτη* — is owing to the feminine זֹאת in Ps. 118. 23.

Some peculiar forms of superlative, H. 9. 3, *ἁγία ἁγίων*, קֹדֶשׁ הַקָּדָשִׁים. L. 1. 42, *εὐλογημένη σὺ ἐν γυναιξί*. Rev. 19. 16, *Βασιλεὺς βασιλέων καὶ Κύριος κυρίων*.

M. 25. 1. 6, *εἰς ἀπάντησίν τινος*, or *τινί*, לִקְרַאת 1 S. 9. 14; Jer. 41. 6. M. 12. 42, *πέρατα τῆς γῆς*, אַפְסֵי אֶרֶץ Ps. 2. 8. L. 21. 8, *πορεύεσθαι ὀπίσω τινός*, הָלַךְ אַחֲרֵי Judg. 2. 12; 1 S. 6. 12; M. 11. 25. *ἐξομολογεῖσθαι*, הוֹדָה 2 S. 22. 50; Ps. 30. 13.

Expressions for eternity and continuity, L. 1. 50, *εἰς γενεὰς γενεῶν*. R. 16. 27, *εἰς τοὺς αἰῶνας αἰώνων*, עוֹלָם וְעוֹלָם. 2 C. 4. 16, *ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ*, יוֹם וָיוֹם. R. 2. 14, *ἐδίδασκεν τῷ Βαλάκ*, the dative corresponds to לְ. A. 6. 5, *ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους*, בְּעֵינֵי LXX, Gen. 34. 18; 41. 37. Mk. 8. 12, *ἀμὴν λέγω ὑμῖν εἰ δοθήσεται*. This is explained under *εἰ* among the Particles, Chapter VIII.

Among Hebraisms there is reckoned the accumulation of synonyms which give force and variety to the sentiment, Mk. 12. 30; R. 2. 4; E. 1. 21.

It will be observed from this summary that the pure Hebraisms are more of a lexical than of a grammatical character, the effect of early association rather than ignorance of more ordinary modes of construction. The manner in which different writers have followed one another in ascribing to this element every term and expression which they did not understand,

justifies the remark of Lücke that Hebraism has been their hidden helper in all need.

THE ALEXANDRINE ELEMENT.

The diction of the New Testament has been called the Alexandrine dialect from its affinity to the Septuagint version, which was executed at Alexandria. This appellation is far from correct, as the inspired writers were not citizens of Alexandria, and it is wrong to assume that they adopted the Alexandrine dialect because they made some use of the Alexandrine version.

Attic Greek bears the same relation to the language spoken at Alexandria which the English spoken by the educated classes in Great Britain has to the speech of many foreign commercial cities where all the provincial varieties in tone, accent, and expression which England, Scotland, and Ireland can furnish, astonish and confuse the ear. While many of these provincialisms are confined to commercial intercourse, not a few will find their way into local literature as more intelligible and expressive to the parties immediately addressed.

After the subjugation of the Greeks by the Macedonians, and the extension of their conquests into Asia and Africa, the various dialects of ancient Greece were fused into ἡ κοινὴ διάλεκτος, with an admixture of foreign words from Syrians, Persians, and Jews. Of this Macedonian tongue the dialect of Alexandria was a corrupt progeny engendered by the confluence of Greeks, Macedonians, Africans, Carthaginians, Sicilians, and of strangers from the remoter regions of the East. We need not then be surprised that writers of Galilee should employ terms which were commonly received by their countrymen, without any nice discrimination of the source from which the words arose.

CILICISMS.

Under the Alexandrine element we may arrange the Cilicisms of St. Paul.

It is recorded of Æschylus, himself a native of Attica, that the effects of his visit to the court of Hiero at Syracuse were seen in the Sicilian tinge which is discernible in his later plays. Though this visit occurred after he had reached maturity, and was in duration less than a year, his writings contain some φωναὶ Σικελικαί as the result. One of these, βουνός, is adopted

by St. Paul's associate and companion in travel, L. 3. 5; 23. 30. As this was the case with Æschylus, we need not be surprised that some Cilicisms are found in the Epistles of a native of Tarsus, and of a student in its flourishing school of philosophy.

1 C. 4. 3, *ἀνακρίνεσθαι ὑπὸ ἀνθρωπίνης ἡμέρας*. We have in Euripides and Sophocles *ἡμέρα λυπρά, ἡμέραι ἐπίπονοι*, "days of toil and sorrow;" but not *ἀνθρωπίνη ἡμέρα*, "the day in which man bears sway."

R. 6. 19, *ἀνθρώπινον λέγω*, "I speak in a manner adapted to human weakness." Plato uses the word in a nearly similar manner, *ἀνθρωπίνη δόξα*, "fallible human understanding." Thucydides, iii. 40, has *ἁμαρτεῖν ἀνθρωπίνως*, "human infirmity."

2 C. 11. 9, *καταναρκᾶν τινος*, to be slothful towards, press heavily upon, hang as a dead weight. *ναρκάω*, be torpid, *torpere*.

C. 2. 18, *καταβραβεύειν τινά*, give the prize against; deprive of the palm; pass an unjust decision. Conc. Laod., *τὸ μὴ τὸν νικήσαντα ἀξιοῦν τοῦ βραβείου, ἀλλ' ἑτέρῳ διδόναι αὐτὸ, ἀδικουμένου τοῦ νικήσαντος*. This however is hardly a Cilicism. Dem. *Mid.* 544, *Στράτωνα ὑπὸ Μειδίου καταβραβευθέντα*, "had an unfair decision against him."

LATINISMS.

The departure of the sceptre from Judah by the reduction of Palestine into a Roman province, was followed by the adoption of Roman laws and customs, and by the use of Latin words and phrases, such especially as had reference to the imposition of tribute, commercial transactions, and military rule.

Such are *ἀσσάριον, κῆνσος, κεντουρίων, κολωνία, κουστωδία, κοδράντης, δηνάριον, Ἰοῦστος, Λιβέρτινος, λέντιον, μάκελλον, μέμβρανα, μίλιον, πραιτώριον, ξέστης, σιμικίνθιον, σικάριος, σουδάριον, σπεκουλάτωρ, τάβερνα, τίτλος, φραγέλλιον*.

The following words are indifferently styled Aramæisms, Syraisms, and Chaldaisms: *Ἄββα, Ἀκελδαμά, Ἀρμαγεδδών, Βηθσαϊδά, Κηφᾶς, Κόρβαν, Ἔλωι Ἔλωι λάμα σαβάχθανι, Ἐφφαθά, Μαμμῶνα, Μαραναθά, Ῥακά, Τάλιθα κοῦμι, Ταβιθά, Χερουβίμ*.

Some terms may be styled Rabbinical; for although the Talmud was of much later date, the Rabbis in the time of

our Lord, used language which was subsequently known by the designation Talmudical.

There are also a few Persian words: *ἀγγαρεύειν*, *γάζα*, *μάγος*, *μαργαρίτης*, *μεγιστᾶνες*.

If then the object of the writers of the New Testament be kept in mind, we shall see that the fusion of the Greek styles effected in the *κοινὴ διάλεκτος*, the language of the masses, was admirably adapted to be the vehicle of communicating divine truth to the world. Dr. Blackwall well argues (Sacred Classics, i. 38), "The old Greek writers have many foreign words, as well as the sacred classics. In the times when the most eminent Greek writers flourished, the Persian empire was of vast extent, and had a mighty influence upon all Greece; by their wars, commerce, and travels, many of their words became familiar in the Grecian language. So in the time of the Apostles and Evangelists, the Roman empire had extended its conquests over the greatest part of the world where Greek was spoken, which led them to introduce some of the Roman words and phrases. These terms, put into Greek characters, were very well understood by the persons to whom they were addressed, and, upon several considerations, might be more pleasing and emphatical than the original words of the language. Shall it be allowed to Xenophon, Herodotus, and Thucydides, freely to use Persian, Ægyptian, and other oriental words? and can it be an unpardonable fault for St. Matthew, St. Mark, St. Luke, St. Paul, upon occasion, to use Roman?"

If it be said that by acknowledging this fusion we surrender the whole question as to the classical propriety of Hellenistic Greek, we would point to the accuracy with which the inspired writers have used nouns, verbs, and tenses, according to their distinctive power (Chapters II., VI.), to the correctness with which they have employed the several particles (Chapter VIII.), and to the precision with which they have preserved the characteristic differences between words apparently synonymous (Chapter X.), as proofs of their acquaintance with the more delicate usages of the language, at a time when Greek was subject to many influences of deterioration and decay.

CHAPTER II.

ON THE FORMATION OF WORDS.

CLASSES OF SUBSTANTIVES.

SUBSTANTIVES are to a considerable extent derived from, or connected with verbs, and may be classed according to their several affixes. To each affix a particular meaning is attached.

The male agent or doer is represented by the affixes *-τής*, *-τήρ*, *-τωρ*, *-εύς*,—as *κριτής*, judge; *σωτήρ*, saviour; *ῥήτωρ*, orator; *βασιλεύς*, king; *μεριστής*, *βιαστής*. The corresponding terminations for the female agent are *-τειρα*, *-τρία*, *-τις*, *-εια*, *-ισσα*,—as *σώτειρα*, *βασιλεία*, *βασίλισσα*, *μακαρῖτις*.

Other terminations for the agent are *-ός*, *-οῦ*: *τροφός*, nurturer (*τρέφω*); *ταγός*, marshaller (*τάσσω*); *πομπός*, conductor (*πέμπω*); *ἀοιδός*, singer (*ἀείδω*); *-μήν*, *-μένος*; *ποιμήν*, shepherd; *-ών*, *-όνος*, *ἡγεμών*, leader.

Nouns ending in *-σια*, *-σα*, *-σις*, generally denote the action as incomplete, or in progress: *θυσία*, sacrifice; *δοκιμασία*, scrutiny; *πρᾶξις*, doing; *τάξις*, arranging; *αὔξησις*, increasing; *δόξα*, *δόκησις*, seeming.

Nouns in *-μός* express the action of the verb proceeding from the subject; the action and its result: *διωγμός*, pursuing, or being pursued; *ὀδυρμός*, act of lamenting, or lament; *σεισμός*, shaking, earthquake; *σταθμός*, standing, station, halting-place; *δεσμός*, binding, bond; *ὀνειδισμός*, reproaching and reproach; *σωφρονισμός*, self-control, soundness of mind.

Nouns in *-μα*, *-ματος*, denote the thing done, or the passive object; the result or product of an act: *πρᾶγμα*, thing done; *σπέρμα*, thing sown; *ποίημα*, product of composition; *μνῆμα*, memorial; *νόημα*, that which is perceived; *σέβασμα*, object of worship.

Some nouns in *-σις* denote an action and the result: *δόσις*,

giving, gift, as in English 'dose;' περιποίησις, acquisition. The act of Redemption was an act of περιποίησις, by which the Redeemer acquired the redeemed as a possession to Himself. We may observe, κρίσις, the act or time of pronouncing sentence; κρῖμα, the sentence pronounced; κήρυξις, preaching; κήρυγμα, the matter preached; βρῶσις, the act of eating, to be distinguished from βρῶμα, the substance eaten, R. 14. 15. 17. 20; καύχησις, act of glorying; καύχημα, subject-matter, theme of glorying, 2 C. 1. 12. 14. ἀπόκριμα is the substance of the ἀπόκρισις, 2 C. 1. 9. πλήρωμα has two meanings: Active, τὸ πληρῆ ποιεῖν, implendi actio. Passive, id quod impletum est, or, id quo res impletur, 1 C. 10. 26; Mk. 8. 20. Thus G. 4. 4, τὸ πλήρωμα τοῦ χρόνου may be taken actively, i. e. a temporal space filled up as it were by the *flowing in* of time; or passively, id quo temporis spatium expletur. Hdt. iii. 22, ὀγδώκοντα δ' ἔτεα ζόης πλήρωμα ἀνδρὶ μακρότατον. So κτίσις may mean the act of creation, R. 1. 20, or the thing created, 2 C. 5. 17; R. 8. 19. Either meaning may be adopted in G. 6. 15: R. 4. 19, τὴν νέκρωσιν, the deadness: 2 C. 4. 10, πάντοτε τὴν νέκρωσιν τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, exhibiting in my person the putting to death of the Lord Jesus: Ja. 1. 25, ἐν τῇ ποιήσει αὐτοῦ, in his doing, in his practical observance of the law.

Nouns in -ος, -εος, denote the result or product of an action: κῆδος, sorrow, πένθος, grief, γένος, birth, φάος (φῶς), light, ψεῦδος, falsehood.

Nouns of the first declension in -μή, -ή, denote the action of the root, actively or passively: μνήμη, memory, that which remembers, γραμμή, line which has been drawn, δεσμή, bundle, τιμή, honour, price, ἀκοή, hearing, report, χαρά, delight, διδαχή, process of teaching, or the thing taught. ἡ πεισμονή may mean conviction, the state of being persuaded, or the art of persuading, persuadendi sollertia, G. 5. 8; πλησμονή, fulness, satietas, the state, and expletio, the act of filling, C. 2. 23.

Nouns in -ος, ου, express the action of the verb, and sometimes the result: λόγος, speaking, discourse, σπόρος, sowing, seed, φόρος, bringing in, revenue.

SUBSTANTIVES DERIVED FROM ADJECTIVES.

These are abstract words, such as those which correspond to our terminations in -ness, -dom, -hood, and end in -ία, -ότης

(*-ότητος*), *-σύνη*, *-ος* (*-εος*): *σοφία*, wisdom, *ἀλήθεια*, truthfulness, *εὔνοια*, kindness, *δικαιοσύνη*, righteousness, *σωφροσύνη*, sound-mindedness, *τάχος*, temporary swiftness, *ταχυτής*, habitual speed. *ἁγιωσύνη* differs but little from *ἁγιότης* (2 C. 1. 12; H. 12. 10), except perhaps that it represents more the condition than the abstract quality; while *ἁγιασμός* points primarily to the process (1 Th. 4. 3, 4; 1 P. 1. 2), and thence, with the gradual approach of the termination in *-μος*, to that in *-σύνη*, which is so characteristic of the New Testament, the state, frame of mind, or holy disposition, in which the action of the verb is evinced and exemplified. (Ellicott.)

From nouns of agency we have other substantives in *-τήριον*, *-τρον*, *-εῖον*, *-ρα*, which signify the place of action, the means or instrument with which the agent acts: *ποτήριον*, cup, *τελωνεῖον*, toll-house, *εἰδωλεῖον*, seat of an idol, *δεσμωτήριον*, prison, *ἄροτρον*, plough, *λόγιον*, oracle, *γυμνάσιον*, school for exercise, *ἕδρα*, seat, *καλύπτρα*, veil, *βλέφαρον*, eyelid, *λύτρον*, ransom, *ἱλαστήριον*, the place or means of propitiation, *διδασκάλιον*, *δικαστήριον*, *φυλακτήριον*, *ταμιεῖον*, *ἀκροατήριον*.

Personal designations signifying locality end in *-ευς*, *-ιτης* (*-εῖτις*, fem.), *-ιος*, *-νος*, or parentage, in *-ιδης*, *-αδης*, *-ιων*, and the feminine *-ις*, *-ιας*, *-ιωνη*, as *Ταρσεύς*, *Μεγαρεύς*, *Ἀλεξανδρεύς*, *Ἀβδηρίτης*, *Χανανίτης*, *Σαμαρείτης*, *Σαμαρεῖτις*, *Δερβαῖος*, *Ναζαρηνός*, *Ἀσιανός*, *Χριστιανός*, *Γαδαρηνός*, *Ἡρωδιανός*.

Diminutives end in *-ίον*, *-ίδιον*, *-ισκος*, and belong to the class of gentile nouns, or patronymics. From *παῖς* we have *παιδίον*, *παιδάριον*, *παιδίσκος*, *παιδίσκη*; from *μείραξ*, *μειράκιον*, *μειρακύλλιον*; from *ἰχθύς*, *ἰχθύδιον*. But many of these forms are used without any diminutive meaning: *θηρίον*, a wild beast, *βιβλίον*, a book, *φορτίον*, a burden, *πεδίον*, a plain. So in Latin 'puella' is the only word for girl.

Appropriated places end in *-ών*, *-ωνία*. Thus *Ἐλαιών*, olive-yard, *ἀγών*, place of assembly, *ἀμπελών*, vineyard, *μυλών*, mill.

Adjectives derived from substantives end in *-ιος*, *-ικός*, denoting possession of, belonging to, as *δημόσιος*, *ποτάμιος*, *φίλιος* and *φιλικός*, *εἰρηναῖος* and *εἰρηνικός*; *περιούσιος*, special, peculiar, from *περιουσία*, supplies; *ἐπιούσιος*, of the passing day. So *δίκαιος*, *μάταιος*, *γεραιός*, *παλαιός*, *ἀραιός*: *διδακτικός*, apt to teach, skilled in teaching.

Adjectives denoting the material are formed in *-εος* and *-ινος*: *χρύσεος*, golden, *χάλκεος*, made of bronze or copper, *ἀργύρεος*, of silver, *ξύλινος*, of wood, *λίθινος*, of stone, *ἀληθινός*, of genuine or true materials, *σάρκινος*, of flesh, partaking of human nature, but *σαρκικός*, swayed by fleshly lusts. *σάρκινος* indicates the nature of the person, *σαρκικός* the bent of his mind. *ἀκρογωνιαῖος*, the stone of the principal corner, as in Him the two walls from the Gentile and Jewish world meet and are united. 'Lapis angularis; omnia sustinens et in unam fidem Abrahæ colligens eos qui ex utroque Testamento apti sunt ædificio Dei.' *ἐπιούσιος* is equivalent to *ἐπὶ τὴν ἰοῦσαν ἡμέραν*, sufficient for the current day. Like *ἐφόδιος*, lasting for the journey, *ἐφημέριος*, lasting for a day, *κάρπος ἐπετήσιος*, lasting the whole year. Hom. *Od.* vii. 118. (See Wratislaw's Notes and Dissertations.)

Formations in *-νός*, *-ινός*, denote time, place: *καθημερινός*, daily, *ὀρθρινός*, at the dawn, *πρωινός*, early, *ὀρεινός*, in the mountain, *ταχινός*, with speed, *θερινός*, in the summer.

Adjectives which denote the full expression of the quality expressed in English by the affixes -ful, -able, are formed in *-ρός*, *-άλιος*, *-εις*: *οἰκτρός*, full of *οἶκτος*, *pitiful*, *pitiable*, *λυπηρός*, sorrowful, *θαρσάλεος*, full of confidence, *φθονερός*, full of envy, *χαρίεις*, graceful.

ADJECTIVES DERIVED FROM VERBS.

Adjectives in *-σιμος* or *-ιμος* express suitableness or capability for the action of the verb: *χρήσιμος*, useful, *ἐδώδιμος*, eatable, *πότιμος*, drinkable, *θανάσιμος*, deadly, *τρόφιμος*, nutritious.

Adjectives in *-νός*, *-λός*, *-ρός*, and *-άς*, express the meaning of the verb (transitively or intransitively): *φανός*, *φαεινός*, shining, *λαμπρός*, bright, *λοιπός*, remaining, *στυγνός*, odious, *ποθεινός*, longed for, *δεινός*, fearful, *δειλός*, cowardly, *ἀπατηλός*, deceitful, deceiving. The terminations in *-ηλός*, *-ωλός*, denote habit, custom: *ὀργίλος*, soon angry, irascible. Aristotle (Ethics vi. 11) *οἱ μὲν οὖν ὀργίλοι ταχέως μὲν ὀργίζονται καὶ οἷς οὐ δεῖ καὶ ἐφ' οἷς οὐ δεῖ καὶ μᾶλλον ἢ δεῖ, παύονται δὲ ταχέως.*

Adjectives in *-μων* make the action of the verb the prominent attribute of the person: *αἰδήμων*, bashful, *ἐλεήμων*, compassionate, *μνήμων*, mindful, *ἐπιλήσμων*, forgetful.

Gerundial adjectives are formed from the 2 aor. in *-τος*,

-τέος. These, like the Latin gerundials in -ndus, and the supines in -tum, -tu, have the same meaning as the active infinitive, conveying the idea of capability or adaptation. Sometimes verbals in -τος express the result of the capability or adaptation, both actively and passively: αἱρετός, an eligible man, a man adapted for choice, and one actually chosen; μεμπτός, capable of blaming and deserving blame; ἀπειραστός, incapable of tempting and of being tempted, Ja. 1. 13; παρείσακτος, insidiously present, G. 2. 4, either introducing themselves, or introduced by others; γνωστός, one who is capable of being known; ἀδιάκριτος, without making distinction; ἀνυπόκριτος, without false assumption, unhypocritical; ἀλάλητος, inexpressible. With these we may compare Latin adjectives in -bilis, and for the use of the same word in an active and passive sense, we may compare 'unfeignedly' for 'unfeigningly.'

The termination -τέος expresses the infinitive with the idea of necessity or duty: ἀσκητέα σοί ἐστιν ἡ ἀρετή, virtue is for you to cultivate, or ἀσκητέον ἐστί σοι τὴν ἀρετήν, it is for you to cultivate virtue; Mk. 2. 22, L. 5. 38, οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.

VERBS DERIVED FROM NOUNS.

Verbs which imply *to be* or *to have* that which the noun signifies, are formed in -άω, -έω, -εύω, -άζω, -ίζω: τολμάω, I have daring (τόλμη), φιλέω, I am a friend (φίλος), κοιρανέω, I am a ruler (κοίρανος), φονεύω, I am a murderer (φονεύς), ἀληθεύω, I am truthful (ἀληθής), μεσιτεύω, αἰχμαλωτεύω, παγιδεύω, στρατεύομαι, ἑλληνίζω, I speak Greek or play the Greek (Ἕλλην), Ἰουδαίζω. In Ph. 2. 30, παραβολευσάμενος (Lachmann), from παράβολος, making venturesome; 1 C. 13. 4, περπερεύεται, becomes not ostentatious; πέρπερος, i. q. προπετής, rash, heedless. In later Greek ἐπισκοπεύειν meant ἐπίσκοπον εἶναι.

Words in -εύω are joined to the dative when they express the being in some state, or in the possession of some quality, as ἐμαθήτευσε τῷ Ἰησοῦ, M. 27. 57; but to the accusative when they express some action implied in, or consequent upon, that state or quality, as μαθητεύσατε πάντα τὰ ἔθνη, M. 28. 19.

Causative verbs, expressing that we carry out the act which

is proper to the noun, are formed in *-όω*, *-ίζω*, *-άζω*, *-ύνω*, *αίνω*: *δουλόω*, make a slave (*δοῦλος*), *ταπεινόω*, *μισθόω*; *πιστόω*, make *πιστός*, firm, sure, to be relied on, LXX, 1 Ki. 1. 36, *πιστώσαι ὁ Θεός*: *πολεμόω*, make hostile, *πολεμίζω*, make war; but *πολεμέω*, I am at war (*πόλεμος*), *πλουτίζω*, I make rich, but *πλουτέω*, I am rich (*πλοῦτος*), *αἰχμαλωτίζω*, *δειγματίζω*, *ἀναθεματίζω*; *λευκαίνω*, make white (*λευκός*), *ξηραίνω*, make dry (*ξηρός*), *σημαίνω*, signify (*σῆμα*), *ποιμαίνω*, tend as shepherd (*ποιμήν*).

Frequentatives, Inchoatives, and Desideratives, are formed from other verbs: *στενάζω*, groan frequently (*στένω*), *φορεῖν*, wear, *gestare* (*φέρειν*, *gerere*), *στρωφᾶν*, whirl over, *voluto* (*στρέφειν*, *volvo*), *ἡβάσκω*, grow young (*ἡβάω*), *μεθύσκω*, grow tipsy (*μεθύω*), *γελασείω*, desire to laugh (*γελάω*), *πολεμησείω*, desire to be at war (*πολεμέω*), *δρασείω*, desire to do (*δράω*).

PARATHETIC COMPOUNDS.

Compound words are divided into two classes, parathetic and synthetic. In the parathetic class the several parts of the word which are found side by side in the compound word may exist distinct from each other: *παράθεσις*, juxta-position. In the synthetic class the inflexions of the earlier part of the combination are modified so as to appear in a dependent, inseparable, and constant state.

In parathetic compounds we have separable juxta-positions in which one or both members are adverbs, as *οὐκέτι*, *οὐδείς*, *οὐδεμία*, *οὐδέν*, *οὔτις*, as a proper name for Mr. Nobody; *εὐάγγελος*, *δυστυχής*, *δυστυχία*, *ὑπηρετέω*, *ὑπηρετής*.

The most common of the uninflected words which stand at the beginning of uninflected and separable compounds are the eighteen ordinary prepositions. This facility of combination distinguishes the ordinary prepositions from other words, which are set before the cases of nouns, such as adverbs and quasi-prepositions. In many of these combinations a new and single meaning has superseded those of the preposition and verb taken by themselves. Thus from *γιγνώσκειν* we have *ἀναγιγνώσκω*, I read; *ἐπιγιγνώσκω*, I discover, decide; *μεταγιγνώσκω*, I change my mind, I repent; *συγγινώσκω*, I pardon. From *ἀκούω* is formed *παρακούω*, hear aside, hear amiss, refuse to hear.

In some cases the construction follows the adopted meaning:

ἐξίσταμαι, I stand out of, takes an accusative in the sense of I avoid; *ἐντρέπεσθαι*, turn in upon oneself, give heed to, reverence.

Two or more prepositions may be found in the same compound: *ὑπεξέφερεν πολέμοιο*, bore away secretly from the war; *διαπαρατριβή*, obstinate contest, 1 T. 6. 5, *διά* has its usual primary force of thoroughness, completeness, intensifying; *παρατριβαί*, collisions, hence hostilities, enmities. In *ἀνταποδιδόναι*, render back a due (1 Th. 3. 9; 2 Th. 1. 6; R. 12. 19), the *ἀντί* marks the idea of return, the *ἀπό* hints at the debt incurred. 2 Tim. 4. 16, *συμπαρεγένετο*, stood forward with me as a 'patronus' to plead in my defence, or as an 'advocatus,' to support by his counsel. Demosth. *συμπαραγενόμενος αὐτῷ δοκιμαζομένῳ*.

SYNTHETIC COMPOUNDS.

In the New Testament there are many compounds which are properly synthetic, or, as they are frequently termed, organic, though the parts which form the combination are so obvious that they may be reckoned as juxta-positions. Such are *νουνεχῶς*, *ταπεινόφρων*, *ταπεινοφροσύνη*, *σκληροκαρδία*, *σκληροτράχηλος*, *ἀκρογωνιαῖος*, *καρδιογνώστης*, *δεσμοφύλαξ*, *χρεωφειλετής*. Here we may mention *ἀλλοτριοεπίσκοπος*, 1 P. 4. 15, analogous to *ἀλλοτριόγνωμος*, *ἀλλοτριοπαγία*: *ἀνθρωπάρεσκος*, E. 6. 6; C. 3. 22, *ἀνθρωποδαίμων*, *ἀνθρωποειδής*: *αἱματεκχυσία*, H. 9. 22, *αἱματοχαρής*, *αἱματοπώτης*: *δικαιοκρισία*, R. 2. 5, *δικαιολογία*, *δικαιοπραγία*, *δικαιονομία*: *σιτομέτριον*, L. 12. 42, *σιτονόμος*, *σιτοποιέω*: *ἔκτρωμα*, 1 C. 15. 8, perhaps for *ἐξάμβλωμα*: *πρωτότοκος*, C. 1. 15, born before all the creation; for the Word was the instrument of creation; in C. 1. 18, raised before all from the dead. This use is analogous to *πρωτόπλους*, spoken of the Argo (Eur. Andr. 865) going to sea before all other ships; *πρωτοπόρος*, going before the rest of the army; *πρωτόῤῥυτος*, flowing first. (Donaldson.)

In synthetic compounds the former part is an ordinary noun (substantive or adjective), a verb or verbal noun, an uninflected word or particle. Instances of ordinary nouns in addition to many already given are *ὀφθαλμοδουλεία*, *ἰσάγγελος*; verbs or verbal nouns, *ἐθελοθρησκεία*.

Separable adverbs which form compounds are *ἄγαν*, *ἅμα*, *ἄρτι*, *εὖ*, *πάλαι*, *πάλιν*, *πᾶν*, *πλήν*, *τῆλε*. *ἅμα* usually means con-

nexion in point of time: 1 Th. 4. 17, *ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα*, at the same time, together with them. Sometimes *ἅμα* has the further idea of aggregation: R. 3. 12, *πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν.* (See Chapter VIII.)

In the New Testament compounds with *εὖ* frequently occur: *εὐδοκέω, εὐεργετής, εὐκαιρία, εὐλαβής, εὐλογέω, εὐοδοῦμαι.*

With *ἄγαν* we have *ἀγανακτέω, ἀγαλλιάομαι*: *ἄρτι, ἀρτιγέννητος*; with *πλήν, πλημμελής.*

The numeral adjectives appear in *διπλοῦς*, double; *διπλότερον*, twofold, more than; *δίστομος*, double-mouthed, two-edged; *τρίβολος*, three-pointed; *τρίμηνος*, of three months; *τετράγωνος*, four-cornered; *τετράδιον*, company of four men; *τετράμηνος*, four months; *τετράπους, τετράρχης.*

Inseparable prefixes are *ἡμι-*, half: *ἡμιθανής*, half dead; *ἡμιώριον*, half an hour; *ἥμισυς*, half. *δυσ-*, implying difficulty, adversity, like the English prefixes, dis-, mis-, un-, ill-: *δυσβάστακτος*, unbearable; *δύσκολος*, hard to please; *δύσμορφος*, misshapen; *δυστυχής*, unlucky; *δύσοργος*, ill-natured.

ἀ is used in three senses, collective, intensive, negative. As a collective or copulative prefix, *ἀ* is part of *ἅμα*: *ἀκόλουθος*, sharer of the same way; *ἀδελφός*, sprung from the same womb. As an intensive *ἀ* is part of *ἀνά* in the sense of remoteness, distance, extent: *ἀτενής*, intense, exceedingly stretched; *ἀτενίζω*, gaze earnestly; *ἀσπερχές*, very eagerly. As a negative it has the forms of *ἀνά, ἀν-*, in the sense of privation: *ἄφρων*, without mind; *ἄνομος*, without law, lawless; *ἀνίλεως*, merciless; *ἀνέγκλητος*, unimpeachable; *ἀνεξιχνίαστος*, inscrutable; *ἀνήμερος*, fierce; *ἀπάτωρ, ἀμήτωρ, ἄβυσσος.*

The latter part of the compound is frequently of verbal origin, as *προσωπολήπτης, δεξιολάβος.* The use of the word in a transitive or intransitive sense is sometimes determined by the accent: *λιθοβόλος*, throwing stones (actively); *λιθόβολος*, pelted with stones (passively); *χειρογράφος*, writing with the hand; *χειρόγραφος*, written with the hand.

Compounds with *ἐργάζομαι* are accented on the ultimate when they signify a bodily or material action: *λιθουργός*, worker in stone; *γεωργός*, husbandman; *ἀμπελουργός*, vinedresser; but receive the accent on the antepenultimate or have the penultimate circumflexed when they denote a moral action, or an operation and habit of the mind: *πανοῦργος*, unscrupulous rogue; *κακοῦργος*, criminal; *περίεργος*, busybody; *ἀγαθόεργος*,

worker of good in a moral sense, but *ἀγαθοεργός* might be used of an active worker.

Attention to the affix will frequently decide the meaning of the passage. It has been remarked (p. 17) that nouns in *-μός*, *-μοῦ*, express the action and its result. Apply this to Ph. 2. 6, *οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ*, deemed it nothing to be grasped at, no appropriation of what was not his own, to be on an equality with God. Here *ἁρπαγμός* is virtually equivalent to *ἅρπαγμα*, as *ἀσπασμός* to *ἄσπασμα*, *δόσις* to *δόμα*. The transition is very easy from the *actus rapiendi* to the *res rapienda*, from 'the act of seizing' to 'the object worth seizing.' 1 C. 1. 21, *διὰ τῆς μωρίας τοῦ κηρύγματος*, through the (assumed) foolishness of the subject-matter of the Gospel message. H. 10. 1, *σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων*, having a shadowing forth of evangelical blessing, but no designed representation of the facts, the historical transactions on which Christianity rests. Ja. 1. 17, *πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον*: the distinction between *δόσις* and *δώρημα* may well be preserved, "Every faculty of giving which is in its nature good, and every gift imparted which is in its nature complete."

There is no marked difference between the use of these affixes and compounds in the New Testament from their general usage in classical Greek. This alone ought to have exempted the inspired writers from the slurs which have been cast upon them. There is the tendency of the Hellenists to give graphic expression by strengthening the verb with prepositions, so as to describe the mode of action with greater clearness. Compound adverbs and prepositions frequently occur, but not so freely as in Byzantine authors.

CHAPTER III.

SYNTAX, OR CONSTRUCTION.

NOUNS BY THEMSELVES, AND IN COMBINATION WITH OTHER NOMINAL FORMS.

CONSTRUCTION, or Syntax, gives the rules for expressing and connecting sentences. Every perfect sentence contains one or more propositions. A proposition consists of three parts, subject, predicate, copula: thus if we say, *Σόλων ἐστὶ κριτής*, Solon is judge, *Σόλων* is the subject, the person or thing spoken of, *κριτής* is the predicate, or that which is said of the subject, *ἐστί* is the copula or substantive verb which connects the subject with the predicate.

THE ARTICLE.

The article is not an essential part of speech. There is no trace of it in Latin; in Syriac and Chaldee it can hardly be said to exist; with this exception, the parts of speech are essentially the same in all languages.

The use of a part of speech not absolutely essential cannot be expected to be fixed by the certain laws which govern the use of other parts of speech. With this agrees the fact that no two languages agree in their mode of employing the article. Though it is a kind of indispensable constituent in Hebrew, Greek, English, French, German, Italian, no two languages are bound by the same rules.

We may look upon the article as a kind of universal pronoun, a pronoun of reference. Though it occurs occasionally in the New Testament as a demonstrative, yet its power became softened down, so as simply to express specification or emphasis. Hence *ὁ, ἡ, τό* was used as a prepositive article corresponding

more nearly to the German *der, die, das*, than to the English *the*, or the French *le, la*.

The insertion or omission of the article would be directed by the taste and judgment of the writer or speaker, as well as by the genius of the language he used. That which the writer supposes, imagines, or intends to be definite and distinct, he speaks of as if it were really so. His subjective views are to him objective. The views of the writer, however, are not equally clear to the reader, or can, at the best, be imperfectly apprehended. The reason, then, for the insertion or omission of the article will not be evident, unless we can look at the matter from the same point of view as that in which the writer regarded it. Moreover the writers of the New Testament were affected to some extent by the vernacular use of the Hebrew article הַ, which could hardly fail to impart a shade of colouring to their employment of the article in Greek: e. g., H. 11. 31, *Ῥαὰβ ἡ πόρνη*: M. 26. 6, *Σίμωνος τοῦ λεπροῦ*.

The leading use of the article to express definiteness or distinctness will be evident from the fact that it is omitted with words like *ἥλιος, γῆ, οὐρανός, θάλασσα,* in the expressions *ἀπὸ καταβολῆς κόσμου, ἐν ἀρχῇ, ἐν Κυρίῳ, ἀπ' ἀρχῆς κτίσεως, πρὸ καιροῦ*. 1 P. 4. 11, *εἴ τις λαλεῖ ὡς λόγια Θεοῦ*: the words *λόγια Θεοῦ* are used without any definite article to designate the Holy Scriptures of God, as being sufficiently definite in themselves, and having the distinctness of a proper name. Wordsworth.

PECULIAR OMISSIONS OF THE ARTICLE.

The article is omitted where no specification is designed, though we naturally insert the definite article in English: M. 5. 45, *τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθούς, καὶ βρέχει ἐπὶ δικαιοὺς καὶ ἀδικούς*, i. e. upon the class evil, and class good, without specifying individuals of the same class, or opposing one to the other: M. 9. 13, *οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλ' ἁμαρτωλούς*: M. 10. 21, *παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον*, i. e., one holding the relationship of brother, father, without specifying the individual: 1 T. 2. 5, *εἷς γὰρ Θεός, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων*: 1 T. 1. 9, *δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις*: 2 P. 2. 9, *οἶδε Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν*: M. 17. 9, *ἐκ νεκρῶν ἀναστῆναι*: A. 17. 32, *ἀκού-*

σαντες ἀνάστασιν νεκρῶν: R. 2. 25, περιτομὴ μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσῃς, ἐὰν δὲ παραβάτης νόμου ἦς κ.τ.λ., if thou be a law doer, but if thou be a law transgressor, &c. The absence of the article in νόμον and νόμου here makes that *general* and indicative of the *character* of the person which would else have been restricted to the observance of the Jewish law in particular. It is as if νόμον πράσσειν and νόμου παραβάτης were severally, like νομοθετεῖν, νομοφυλακεῖν, νομοθέτης, νομοδιδάσκαλος, one compound word. So in the use of περιτομή, ἀκροβυστία, the absence of the article indicates that the meaning is not the whole class of Jews and Gentiles severally, but persons having the characteristic of the one and of the other. (Vaughan.)

Hence the article is often omitted with reference to our Lord: M. 4. 6, εἰ υἱὸς εἶ τοῦ Θεοῦ, if thou hast the relation of Son to God; H. 1. 2, ἐλάλησεν ἡμῖν ἐν υἱῷ, spoke to us by one in the relation of son. It is often inserted in Greek where we omit it in English: M. 9. 11, μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν. By τῶν the speakers specified those who were present on the particular occasion. Moreover, by the single insertion we shall see that the τελωναί and ἁμαρτωλοί were virtually regarded by the speaker as one body. 1 T. 3. 2, δεῖ οὖν τὸν ἐπίσκοπον, every bishop, a bishop; this is called the generic use.

HOMERIC USE OF THE ARTICLE.

Before we bring forward at length the Hellenistic use of the article, we will briefly illustrate the Homeric: *Il.* i. 11, 12, οὕνεκα τὸν Χρύσην ἠτίμησε᾽ ἀρητῆρα Ἀτρείδης· ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν, because Atreides treated disrespectfully the well-known Chryses, acting as priest, for he came to the swift ships of the Achæans. Here τὸν Χρύσην is often rendered, that famous, that venerable man, Chryses; but the true reason is that the writer spoke of him according to his subjective view; he knew no other Chryses, and assumed that the mind of his readers would go with him. In the next instance (ὁ γὰρ ἦλθε) the article is clearly used as a personal pronoun to obviate the necessity of again mentioning Chryses, as in 43, ὣς ἔφατ᾽ εὐχόμενος· τοῦ δ᾽ ἔκλυε Φοῖβος Ἀπόλλων, thus he spake in prayer; but him Phœbus Apollo heard.

The article expressed also the relative and the demonstrative: 125, ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, but the spoil which we took from the sacked cities, that has been divided.

With this use of *τά*, compare the A. V., 'Take that thine is,' 'commanded him to be sold and all that he had.'

Again we have its use as a relative in 71, 72: *καὶ νήεσσ' ἠγήσατ' Ἀχαιῶν Ἴλιον εἴσω Ἦν διὰ μαντοσύνην, τὴν οἱ πόρε Φοῖβος Ἀπόλλων*, and acted as guide to the ships of the Achæans bound to Ilium, owing to his skill in divination, which Phœbus Apollo gave him.

In other passages the demonstrative force of the article is almost lost: *ἀτὰρ ἤν ποτε δασμὸς ἵκηται σοὶ τὸ γέρας πολὺ μεῖζον*, but if any time distribution comes, you have the gift far more distinguished, 165.

USE WITH *Θεός, Πνεῦμα, Κύριος, Χριστός.*

There is an apparent vagueness and uncertainty in the use of the article with words like *Θεός*, *πνεῦμα*, *κύριος*, *Χριστός*, but the following hints are worthy of attention (Q. R. No. 225, p. 115). *Θεός* occurs without the article (1), where the Deity is contrasted with what is human, or with the universe as distinct from its Creator, or with the nature and acts of evil spirits; (2), when the essential attributes of Deity are spoken of; (3), when operations proceeding from God are appropriated to one of the three Divine Persons; (4), when the Deity is spoken of as heathens would speak, or a Jew who denied the existence of the Son and of the Holy Spirit. But the article seems to be used (1), when the Deity is spoken of in the Christian point of view, as the one true God, opposed to the gods of Heathenism; (2), when the First Person of the blessed Trinity is specially designated, unless its insertion is unnecessary by the addition of *πατήρ*, or some distinctive epithet. *Πνεῦμα*, without the article, denotes the Holy Spirit as inspiring human nature, and blended with it; with the article, it denotes the Holy Spirit as distinct from the nature of man. The article is found with *Κύριος*, when our Lord is spoken of under attributes and relations peculiar to the Second Person of the Trinity; but the article is omitted when these attributes or relations are those of the one Godhead. *Χριστός*, 'anointed,' gradually took the meaning of the Anointed One, and then became a personal appellative. When our blessed Lord is spoken of in His more divine and imperial relations, the article is employed; when in His human personal relations to man, it is omitted. (Quarterly Review, Jan., 1863.)

THE ARTICLE AS A DEMONSTRATIVE PRONOUN.

The article in the singular is used in the words cited from Aratus, A. 17. 28, *τοῦ γὰρ καὶ γένος ἐσμέν*. G. 4. 25, *τὸ γὰρ Ἄγαρ*, for the word Hagar.

In distinctions and distributions, M. 13. 23, *ὁ μὲν ἑκατόν, ὁ δὲ ἑξήκοντα*: in M. 28. 17, *οἱ δὲ ἐδίστασαν, some doubted*, in antithesis to *all* implied in *προσεκύνησαν*. A. 14. 4, *οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις*. Ph. 1. 16, 17, *οἱ μὲν ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν· οἱ δὲ ἐξ ἀγάπης*. E. 4. 11, *ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς*.

In the narrative style, *ὁ δέ* marks transition to a person already mentioned, though *ὁ μέν* does not precede: L. 7. 40, *ὁ δέ φησι*: L. 8. 45; Mk. 8. 28, *οἱ δὲ ἀπεκρίθησαν*.

THE ARTICLE AS A POSSESSIVE.

The article often becomes equivalent to a possessive pronoun. This use forms an intermediate step between its strict use as a demonstrative and its general prepositive use. Thus nouns which are in themselves indefinite become definite, as standing in some certain relation to the definite person or thing there spoken of: Thuc. i. 69, *οὐ τῇ δυνάμει ἀλλὰ τῇ μελλήσει ἀμυνόμενοι*, defending yourselves, not by your power, but by your threatening aspect: *τὸ παιδίον βοᾷ*, the baby is crying. 2 C. 10. 10, *αἱ μὲν ἐπιστολαὶ βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος ἀσθενής, καὶ ὁ λόγος ἐξουθενημένος*: 1 C. 5. 9; 2 C. 7. 8, *ἐν τῇ ἐπιστολῇ*, in my letter: M. 11. 29, *ταπεινὸς τῇ καρδίᾳ*, in my heart: Mk. 6. 55, *ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν*, upon their beds: A. 14. 10, *εἶπε μεγάλῃ τῇ φωνῇ*, said at the pitch of his voice: A. 28. 8, *ἐπιθεὶς τὰς χεῖρας αὐτῷ*: so Mk. 9. 43. 45; 1 C. 7. 16, *τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; κ.τ.λ.*: 1 C. 11. 5, *ἀκατακαλύπτῳ τῇ κεφαλῇ*, with her head uncovered: R. 14. 13, *τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ*, in the way of your brother. Rev. 4. 7, *τὸ τρίτον ζῷον ἔχον τὸ πρόσωπον ὡς ἄνθρωπος*, the third living creature had its face as a human being: L. 18. 15, *προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη*, even their infants: Phil. 3. 19, *ὧν ὁ θεὸς ἡ κοιλία*, the god they acknowledge is their belly. H. 7. 24, *ἀπαράβατον ἔχει τὴν ἱερωσύνην*, has his priesthood not transferable, his priesthood which he holds

passes on to no other. *ἀπαράβατον* is the tertiary predicate, as, Eurip. Iph. A. 305, *κάλον γέ μοι τοὔνειδος ἐξωνειδίσας*, right honourable to me is the reproach you cast. J. 5. 36, *ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου*, the testimony which I have had borne to me is greater than the testimony given by John. Isocr. *τὸ σῶμα θνητὸν πάντες ἔχομεν.*

With this we may compare the use of the definite article in English: "who have not bowed the knee to Baal," R. 11. 4: "the heart was affected in his case," De Quincy.

THE ARTICLE AS A PREPOSITIVE.

The prepositive article is used to distinguish the subject from the predicate. This use may be traced back to an apposition of the name of the person or thing, with the article as the pronoun of reference: J. 1. 1, *Θεὸς ἦν ὁ λόγος*: J. 4. 24, *Πνεῦμα ὁ Θεός*: J. 17. 10, *καὶ τὰ ἐμὰ πάντα σά ἐστι, καὶ τὰ σὰ ἐμά*: J. 6. 63, *τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν πνεῦμά ἐστι καὶ ζωή ἐστιν*: M. 7. 13, 14, *πλατεῖα ἡ πύλη, εὐρύχωρος ἡ ὁδός*: M. 9. 37, *ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι*: 1 C. 3. 19, *ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ Θεῷ ἐστί*: 1 T. 6. 5, *νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν*: 1 J. 4. 8, *ὁ Θεὸς ἀγάπη ἐστίν.*

In convertible or reciprocating propositions the predicate has the article as well as the subject: M. 6. 22, *ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός*: M. 13. 38, *ὁ δὲ ἀγρός ἐστιν ὁ κόσμος*: 2 C. 3. 17, *ὁ δὲ Κύριος τὸ πνεῦμά ἐστιν*: Ph. 2. 13, *ὁ Θεός ἐστιν ὁ ἐνεργῶν*: 1 C. 15. 56, *τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος*: 1 J. 3. 4, *ἡ ἁμαρτία ἐστὶν ἡ ἀνομία*: Rev. 19. 13, *καλεῖται τὸ ὄνομα αὐτοῦ ὁ λόγος τοῦ Θεοῦ.*

The predicate has the article, but the subject is anarthrous when the subject is a proper name, a personal or demonstrative pronoun: J. 6. 51, *ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν*: 1 J. 4. 15, *Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ Θεοῦ*: A. 4. 11, *οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθείς*: 2 C. 3. 2, *ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε*: J. 8. 18, *ἐγώ εἰμι ὁ μαρτυρῶν*: Mk. 7. 15, *ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον*, the man, i. e. mankind, the genus man as opposed to an individual. When there was no reason to mark specification or emphasis the article was omitted: M. 20. 16, *πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί*: 1 T. 2. 8, *ἐπαίροντας ὁσίους χεῖρας*: 2 P. 2. 14, *ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος*: Æl. *H. An.* iii. 23, *αἰτία*

τούτων φύσις ἀγαθή: Isocr. *καλὸς θησαυρὸς παρ' ἀνδρὶ σπουδαίῳ χάρις ὀφειλομένη.*

ANTICIPATIVE OR HYPOTHETIC USE.

The article is inserted where the existence of the person or object expressed by the noun is fairly assumed: M. 5. 25, *ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ.* The individual addressed in *ἴσθι* is assumed to have an *ἀντίδικος* who brings the cause before a particular *κριτής*, while the *κριτής* employs his *ὑπηρέτης*. The article is omitted before *φυλακήν*, as no single or definite mode of punishment entered into the mind of the speaker. E. 6. 12, *οὐκ ἐστὶν ἡμῖν ἡ πάλη*: the contest assumed by the exhortation, (11) *ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ*: Ph. 4. 17, *οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.* Here the *δόμα* has the retrospective article, *καρπόν* the anticipative. G. 4. 5, *ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν*: in this adoption there is a threefold gradation (1) as existing but not appropriated; (2) as appropriated through faith in Christ; (3) as perfected by full communion in His blessedness and glory.

RETROSPECTIVE USE.

The article is inserted in the renewed mention of a person or thing, or when it recalls to the mind some familiar object: M. 1. 24, *διεγερθεὶς ἀπὸ τοῦ ὕπνου.* *τοῦ* refers to the *ὄναρ* (20), *ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου*, the article refers to *ἄγγελος* (20). M. 2. 11, *ἐλθόντες εἰς τὴν οἰκίαν*, the house referred to in (9), *οὗ ἦν τὸ παιδίον.* Mk. 4. 1, *ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον*, the boat of which our Lord had ordered (Mk. 3. 9), *ἵνα πλοιάριον προσκαρτερῇ αὐτῷ*: L. 4. 20, *πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ*, the parchment or roll mentioned in (17), the attendant who was in readiness to receive it: L. 9. 16, *τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας*, those spoken of in (13): G. 6. 6, *ὁ κατηχούμενος τὸν λόγον.* This is the same as in A. 15. 7, *τὸν λόγον τοῦ εὐαγγελίου*: Tit. 1. 9, *τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου*: L. 1. 2, *ὑπηρέται γενόμενοι τοῦ λόγου*: G. 4. 6, *Ἀββᾶ ὁ πατὴρ* was a customary formula of Christian prayer. At a very early period the Aramaic title, Mk. 14. 36; R. 8. 15, was united to the Greek synonym in reverent and affectionate remembrance of Him who had taught us and enabled us truly to call God our

Father. Among the Jews a freedman by addressing any one by the title Abba, might prepare the way for being adopted by him.

RHETORICAL USE.

The article is inserted when the object is so well known that the mere mention may be regarded as a repeated reference: M. 1. 23, *ἡ παρθένος*, the virgin foretold by Isaiah 7. 14: M. 11. 3, *ὁ ἐρχόμενος*, the common expression for the Messiah, Heb. 10. 37: M. 8. 12, *ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων*, the weeping naturally associated with the outward darkness: M. 21. 12, *τῶν πωλούντων τὰς περιστεράς*, 'the doves offered by the poor:' J. 1. 21, *ὁ προφήτης εἶ σύ*, the prophet spoken of in Deut. 18. 15: J. 6. 70, 71, *οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην: .. εἷς ὢν ἐκ τῶν δώδεκα*: G. 5. 10, *τὸ κρῖμα*, 'the judgment he deserves:' Ja. 2. 25, *ὑποδεξαμένη τοὺς ἀγγέλους*, 'the spies who came to Jericho.' Sometimes the rhetorical use serves to mark contempt and scorn: M. 18. 17, *ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης*. "Not *a heathen man*, who may be a good man in his way, but as *the* heathen in his heathenism." Wordsworth. With this compare 2 Chr. 28. 22, 'this is *that* king Ahaz.'

Under the rhetorical use may be placed monadic nouns, indicating objects of which only one exists, or can be spoken of: M. 4. 5, *τὸ πτερύγιον*, 'the apex of Solomon's porch:' M. 5. 15, *τὸν μόδιον, τὴν λυχνίαν*: J. 13. 5, *τὸν νιπτῆρα*: M. 26. 27, *τὸ ποτήριον*, 'the cup used at the Paschal feast.' So of the period known as the period of the day, week, year: M. 20. 2, *ἐκ δηναρίου τὴν ἡμέραν*: L. 18. 12, *δὶς τοῦ σαββάτου*: H. 9. 7, *ἅπαξ τοῦ ἐνιαυτοῦ*. Here the article is used in a distributive sense, where we employ an indefinite article, as 'so much *a* month.'

In many of these cases where the article is not required in English, we can account for its insertion in Greek by putting ourselves in the position of the writer or speaker. His subjective views are to him objective. The article limits what might have been a general predicate to some particular object or period present or presumed to be present to the thoughts of the speaker and hearer. 'Multa quæ nos indefinite cogitata pronuntiamus, definite proferre soliti sunt Græci, ejus de quo sermo esset notitiam animo informatam præsumentes.' (Sintenis, quoted by Winer, § 18.) Ph. 3. 2, *βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας*, 'the dogs, the evil workers,' whom the

Apostle had in his mind; 2 T. 4. 4, *ἐπὶ τοὺς μύθους ἐντραπήσονται*: we may account for the insertion of the article by considering that in the mind of the Apostle the errors of the future would be only exaggerations and expansions of those which then existed. Rev. 5. 13, *ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος*: the article limits the blessing, the honour, the glory, the might, to those to whom it is here ascribed, as belonging to them exclusively. In doxologies, with the exception of L. 2. 14; 19. 38, *δόξα* regularly takes the article when used alone: R. 2. 36; 16. 27. E. 3. 21. Ph. 4. 20. 2 T. 4. 18. H. 13. 21. 2 P. 3. 18. When it is joined with one or more substantives it appears sometimes with the article, 1 P. 4. 11. Rev. 1. 6; 7. 12; sometimes without it, R. 2. 10. 1 T. 1. 17. Jude 25. In some cases *δόξα* may take the article as an abstract noun, but it is preferable to consider it as used rhetorically. (Ellicott on G. 1. 5.)

GENERIC USE.

The article from its hypothetic use is applied to distinguish all the individuals, members, or objects, belonging to a particular class, species, or genus. This is the case in English: "The poet's eye in a fine frenzy rolling." *ὁ ἀγαθὸς πολίτης*, any one answering to this description; *τὰ ὠφέλιμα αἱρετά*. 1 T. 3. 2, *δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι*: J. 2. 25, *ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ*, 'in human nature;' mankind generally: M. 12. 35, *ὁ ἀγαθὸς ἄνθρωπος*, 'every man of whom we assume that he is good:' Ja. 2. 5, *τοὺς πτωχούς*, 'those assumed to be poor:' M. 12. 29, *τοῦ ἰσχυροῦ*, 'any strong man:' L. 18. 27, *τὰ ἀδύνατα*, 'the things assumed to be impossible with men:' J. 4. 23, *οἱ ἀληθινοὶ προσκυνηταί*.

It is important to bear in mind that the noun substantive is annexed to the article by means of the participle of existence understood. *ὁ ἀνήρ* signifies the male being assumed to be a man; *ὁ πλούσιος*, the person assumed to be rich. Sometimes the participle of existence is inserted, Arist. *Eth. Nic.* iv. 2, *οἱ μάλιστα ἄξιοι ὄντες ἥκιστα πλουτοῦσι*. Hence the predicate, when it is expressed by a participle, contains an assumption within itself: M. 4. 3, *ὁ πειράζων*: 13. 3, *ὁ σπείρων*, the agent assumed to be the tempter, the sower: 1 Th. 5. 7, *οἱ γὰρ καθεύδοντες*, for sleepers: 1 C. 9. 13, *οἱ τὰ ἱερὰ ἐργαζόμενοι*.

From the generic use the article may be omitted in English

where it is inserted in Greek: J. 3. 10, *σὺ εἶ ὁ διδάσκαλος*, 'a teacher;' one who is teacher: 2 C. 12. 12, *τὰ σημεῖα τοῦ ἀποστόλου*, 'the credentials of (one who is) an Apostle:' G. 3. 20, *ὁ μεσίτης*, 'any one who acts as mediator:' G. 4. 1, *ὁ κληρονόμος*, 'any one who is heir:' Ja. 2. 6, *ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν*, 'ye however count without honour any one who is poor,' 'the poor man,' or 'a poor man:' R. 2. 13, *οἱ ἀκροαταὶ νόμου, οἱ ποιηταὶ νόμου*, the article denotes a class; *ἀκροαταὶ-νόμου, ποιηταὶ-νόμου*, form virtually one word, and the translation 'hearers of the law,' 'doers of the law,' is correct.

As the predicate when it is expressed by a participle always contains an assumption, *οἱ σωζόμενοι, οἱ ἀπολλύμενοι* mean respectively the class assumed to be saved, lost, and may be rendered 'the saved, the perishing:' L. 13. 23, *Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι;* A. 2. 47, *ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ*: Rev. 21. 24, *τὰ ἔθνη τῶν σωζομένων*: 1 C. 1. 18, *ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστίν*: 2 C. 2. 15, *Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις.*

Bishop Ellicott remarks on these present participles, "How simply yet how instructively they place before us the two classes, each under its aspects of progress and development, each capable of reversed attitudes and directions, but each at the time of consideration wending its way, the one silently moving onward to light and life, the other turning its sad steps to darkness and to death! The mere tense is in itself a sermon and a protest, a sermon of blended warning, consolation, and hope to those who will pause to meditate on its significance; a protest against those who tell us that the existence of two classes of men animated by two opposing principles is contrary to the teaching of experience." (Aids to Faith.)

THE ARTICLE WITH ATTRIBUTIVES.

When two or more attributives are assumed of the same person or thing, or where several subjects are viewed as belonging to the same class, the article is inserted before the first attributive, and omitted before the attributives which follow.

In English, the Secretary and Treasurer means one person, the Secretary and the Treasurer mean two persons. In speak-

ing of horses, the black and white means the piebald, but the black and the white mean two different horses.

M. 21. 9, *οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον.* The insertion of the article before *ἀκολουθοῦντες* indicates that the party which followed was distinct from that which preceded. A. 13. 16, *Ἄνδρες Ἰσραηλῖται καὶ οἱ φοβούμενοι τὸν Θεόν.* The insertion of the article before *φοβούμενοι* indicates that the proselytes formed a distinct party from the Israelites. M. 21. 12, *ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ.* The buyers and sellers are regarded as one class of traders, hence the article is prefixed only to the first attributive.

In the following instances one person or object only is meant: M. 13. 23, *ὁ ἀκούων καὶ συνιών*: A. 3. 14, *τὸν ἅγιον καὶ δίκαιον*: Mk. 16. 16, *ὁ πιστεύσας καὶ βαπτισθείς*: Mk. 9. 25, *τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν*: A. 17. 1, *διοδεύσαντες τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν*, Amphipolis and Apollonia were regarded by the writer as one district: Mk. 15. 1, *οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων*, the elders and scribes are regarded as forming a class by themselves, distinct from the chief priests: A. 3. 11, *κρατοῦντος τοῦ ἰαθέντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην*, as much one as the other, regarding them as the joint performers of the miracle: A. 17. 15, *λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον*, Paul at Athens regarded Silas and Timothy as one, and sent a message to one as much as the other, but Silas and Timothy acted independently in staying at Thessalonica. This is marked in 14 by the double insertion of the article, *ὑπέμενον ὅ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.* 2 Th. 2. 4, *ὁ ἀντικείμενος καὶ ὑπεραιρόμενος*: here the article really performs a kind of double duty; it serves to turn *ἀντικείμενος* into a substantive, and also indicates that the two participles refer to the same individual. (Ellicott.) 1 Tim. 4. 3, *τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν*, these constitute a single class, the latter term being explanatory of the former. Tit. 2. 13, *προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ*, waiting to receive the blessed hope and manifestation of the glory: *τῆς δόξης* depends on *ἐλπίδα* as well as on *ἐπιφάνειαν*. The two substantives are closely united, and under the vinculum of a common article. There is a twofold *ἐπιφάνεια*, the first *τῆς χάριτος* (11) introductory to the second, which is *τῆς δόξης*.

The latter clause must be translated, 'of our great God and Saviour,' but more from exegetical considerations than from the position of the single article, as *ἐπιφάνεια* is a term specially and peculiarly applied to the Son, but never to the Father.

NOUNS IN REGIMEN.

When the noun has a genitive case depending upon it, the general practice is, that the article is inserted with the noun that is governed, as well as with the noun that governs: M. 3. 2, *ἡ βασιλεία τῶν οὐρανῶν*: 1 P. 3. 20, *ἡ τοῦ Θεοῦ μακροθυμία.* Sometimes the article is repeated after the governing noun for the sake of significancy and emphasis: M. 26. 28, *τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης*: 1 C. 1. 18, *ὁ λόγος ὁ τοῦ σταυροῦ.*

There are, however, so many deviations, that we cannot lay down a positive rule, or point out any decided principle on which the usage rests, except by referring it to the subjective views of the writer. In H. 9. 13 we have *τὸ αἷμα ταύρων καὶ τράγων,* where *αἷμα* has the distinctive article referring to a well-known fact, but *ταύρων* and *τράγων* denote these animals generally. In the mind of the writer the phrase may have formed but one idea; or it may have been his object to lay a stress on the *αἷμα,* not on the animals.

THE ARTICLE WITH THE DEFINING CLAUSE.

The article is generally omitted in the defining clause, as the words form but one idea, and is only inserted when the object of the writer is to give that clause prominence and emphasis.

In Attic Greek the article is rarely omitted in the defining clause, except after verbal substantives, or where the structural connexion of the clause is palpably close with what precedes.

Where contrast is intended the article is inserted: 1 T. 3. 13, *πολλὴν παῤῥησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.* By the insertion of the article, two shades of thought are expressed; the latter of which explains and expands the former. "In fide eâque in Christo Jesu collocatâ." *πίστις,* the foundation, the substratum of the *παῤῥησία*; so 1 T. 1. 14; 2 T. 1. 13; 3. 15. A. 20. 21, *διαμαρτυρόμενος . . . τὴν εἰς τὸν Θεὸν μετάνοιαν καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν*: A. 3. 16, *ἡ πίστις ἡ δι' αὐτοῦ*: G. 3. 21, *εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι*: R. 2. 14, *ἔθνη τὰ μὴ νόμον ἔχοντα*: Tit. 2. 10,

τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν: A. 26. 18, (*τοῦ λαβεῖν*) *κλῆρον ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ.*

Where no contrast is intended the article is omitted: 2 Th. 3. 14, *εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς*: 2 C. 7. 7, *ἀναγγέλλων ἡμῖν . . . τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ*: 1 T. 6. 17, *τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε.*

There is no contrast between *σάρκα* and *πνεῦμα* (or *ἀναστροφὴν*), in R. 9. 3, *τῶν συγγενῶν μου κατὰ σάρκα*: E. 6. 5, *τοῖς κυρίοις κατὰ σάρκα*: 1 C. 10. 18, *βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα*: E. 2. 11, *ὑμεῖς ποτε τὰ ἔθνη ἐν σαρκί.*

The use or the omission of the article before a participle will frequently depend on the subjective impression of the writer. Some indeed have attributed to it a derisive import, which is virtually contained in its rhetorical use: "Articulus irrisioni servit." Valckner. R. 2. 1, *τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων*: M. 27. 40, *ὁ καταλύων τὸν ναὸν . . . κατάβηθι ἀπὸ τοῦ σταυροῦ.*

The article is omitted when the primitive verb has already been construed with a particular preposition, or when the adjunct clause is implied in the particular noun: E. 3. 4, *δύνασθε νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ*: Ph. 1. 26, *διὰ τῆς ἐμῆς παρουσίας πρὸς ὑμᾶς*: E. 3. 13, *ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν.* So Hdt. 5. 108, *ἡ ἀγγελία περὶ τῶν Σαρδίων*: Thuc. 5. 20, *ἡ ἐσβολὴ ἐς τὴν Ἀττικήν*: 2. 52, *ἡ συγκομιδὴ ἐκ τῶν ἀγρῶν εἰς τὸ ἄστυ*: Plutarch, *Pomp.* 58, *αἱ παρακλήσεις ὑπὲρ Καίσαρος.* In all these the attributive, together with the substantive, denotes but one leading idea.

THE ARTICLE WITHOUT THE NOUN.

The article is the pronoun of reference. Where the article by itself is sufficient to denote the reference the noun is omitted. "These omissions fall into two classes: (1) when a substantive just named would be repeated in the same sentence; (2) when the substantive is some general term which is implied in the words accompanying the article." Donaldson, § 399.

The following words are very generally taken for granted:

(1) Names of relationship, *υἱός, θυγατήρ, γυνή, ἀδελφός, μήτηρ*: M. 1. 6, *Δαβὶδ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶντα ἐκ τῆς τοῦ Οὐρίου* (*γυναῖκος*): M. 4. 21, *Ἰάκωβον τὸν τοῦ Ζεβεδαίου* (*υἱόν*): Mk. 16. 1, *Μαρία ἡ τοῦ Ἰακώβου* (*μήτηρ*): J. 19. 25, *Μαρία ἡ τοῦ Κλωπᾶ* (*γυνή*).

(2) General terms referring to location, possessions, employ-

ments: L. 2. 1, *ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην* (*γῆν*), every part of the inhabited world, or of the world subject to the Roman sway: Ph. 4. 18, *δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν* (*χρήματα*): A. 28. 10, *ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν*: L. 19. 42, *εἰ ἔγνως καὶ σὺ τὰ πρὸς εἰρήνην σου* (*πράγματα*).

Dr. Donaldson remarks, the omission of *πρᾶγμα* or *πράγματα* is regular whenever we wish to express as generally as possible all that belongs to or proceeds from the person or thing signified by the accompanying word: *τὰ τῶν θεῶν*, all that proceeds from, or belongs to the gods: *τὰ τῆς πόλεως*, the state and all belonging thereto: *τὰ τοῦ πολέμου*, war and its consequences: *τὰ κατ' ἐμὲ πάντα*, all that belongs to me: *τὰ καθ' ἡμέραν*, every-day affairs: *τὸ τῆς ἐλευθερίας*, what relates to liberty: *τὰ τοῦ νηπίου*, childish things: *τὰ τῆς εἰρήνης*, the things which make for peace: *τὰ τῆς οἰκοδομῆς*, things wherein we may edify one another: *τὸ περί τι*, *τὸ κατά τι*, the particular circumstance: *τὸ πρός τι*, relation: *τὰ παρά τινος*, whatever proceeds from a person, information, commands, presents, and the like.

(3) The word *ἄνθρωπος* is constantly omitted in expressing association, connexion with others in time and place: Mk. 3. 21, *οἱ παρ' αὐτοῦ*, his kindred, the members of his household: M. 21. 11, *ὁ προφήτης ὁ ἀπὸ Ναζαρέτ*: A. 13. 13; 21. 8, *οἱ περὶ τὸν Παῦλον*, Paul and his companions: *οἱ περὶ τὸν Δημοσθένη*, Demosthenes with his party: *οἱ περὶ τὸν Φίλιππον*, Philip and his supporters.

(4) Obvious nouns, i. e., such as express the words or works, the sentiments or condition of a person, are inferred from the structure of the sentence or the gender of the article: M. 6. 34, *μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον* (*ἡμέραν*): A. 16. 11, *τῇ ἐπιούσῃ εἰς Νεάπολιν*: A. 19. 38, *ἀγοραῖοι ἄγονται*: Mk. 9. 23, *ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ τὸ* (*ῥῆμα*) *εἰ δύνασαι πιστεῦσαι κ.τ.λ.*: L. 14. 18, *ἤρξαντο ἀπὸ μιᾶς* (*γνώμης*, *βουλῆς*) *παραιτεῖσθαι πάντες*: J. 5. 2, *ἐπὶ τῇ προβατικῇ* (*πύλῃ*): J. 20. 12, *λευκοῖς καθιζόμενος* (*ἱματίοις*): A. 2. 25, *ἐκ δεξιῶν μου ἐστίν* (*μερῶν*): 33, *τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθείς* (*χειρί*): L. 3. 5, *ἔσται τὰ σκολιὰ εἰς εὐθεῖαν* (*ὁδόν*): Ja. 3. 11, *μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν* (*ὕδωρ*); L. 12. 47, *δαρήσεται πολλάς* (*πληγάς*): 2 C. 11. 24, *ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον*.

THE ARTICLE IN FORMATION OF THE SUBJECT.

Predicable words or sentences may be turned into subjects by prefixing the article.

Adjectives, participles, M. 25. 46, *οἱ δίκαιοι εἰς ζωὴν αἰώνιον*: 1 C. 1. 19, *τὴν σοφίαν τῶν σοφῶν καὶ τὴν σύνεσιν τῶν συνετῶν*: J. 3. 21, *ὁ ποιῶν τὴν ἀλήθειαν*: 2 C. 11. 4, *εἰ μὲν ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει*: G. 1. 23, *ὁ διώκων ἡμᾶς ποτε εὐαγγελίζεται*: R. 3. 11, *οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν*: E. 6. 17, *τοῦ σωτηρίου* for *τῆς σωτηρίας*: the converse to which is *ἡ ἐπιτιμία*, 2 C. 2. 6, for *τὸ ἐπιτίμιον*.

It is desirable in a literal translation to preserve the distinction between a participle with, and a participle without the article. Hence we should render 2 T. 1. 10, *καταργήσαντος μὲν τὸν θάνατον*, having made of none effect: M. 5. 22, *πᾶς ὁ ὀργιζόμενος*, every one who is angry: L. 6. 47, *πᾶς ὁ ἐρχόμενος*: 1 C. 11. 4, *πᾶς ἀνὴρ προσευχόμενος*, every man while praying, at the time of prayer: Xen. *Anab.* i. 2. 25, *οἱ μὲν ἔφασαν ἁρπάζοντάς τι κατακοπῆναι . . . οἱ δέ, ὑπολειφθέντας καὶ οὐ δυναμένους εὑρεῖν τὸ ἄλλο στράτευμα . . . ἀπολέσθαι*: G. 6. 13, *οἱ περιτεμνόμενοι*, those who are getting themselves circumcised: G. 5. 3, *παντὶ ἀνθρώπῳ περιτεμνομένῳ*, to every man submitting to be circumcised; not *τῷ περιτμηθέντι*, or *τῷ περιτετμημένῳ*. It was not the circumcised as such who became in a strict sense *ὀφειλέται ὅλον τὸν κόσμον πληρῶσαι*, but they who submitted to the rite with this object.

Infinitives, R. 7. 18, *τὸ θέλειν παράκειταί μοι*: G. 4. 18, *καλὸν τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε*: R. 11. 8, *ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν*, eyes of blindness and ears of deafness.

Adverbs, L. 16. 26, *οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν*: J. 8. 23, *ὑμεῖς ἐκ τῶν κάτω ἐστέ*: M. 24. 21, L. 22. 69, *τὸ νῦν*: G. 4. 25, 26, *ἡ νῦν Ἰερουσαλήμ*, the centre of Judaism, and the ancient theocratic kingdom; *ἡ ἄνω Ἰερουσαλήμ*, the typical representation of Christianity and the Messianic kingdom. Cf. 'the outpatient,' 'the then mayor,' 'my sometime daughter' (K. Lear).

Cases of nouns, L. 20. 25, *τὰ Καίσαρος, τὰ τοῦ Θεοῦ*: M. 21. 21, *τὸ τῆς συκῆς*: 2 P. 2. 22, *τὸ τῆς ἀληθοῦς παροιμίας*.

A conditional clause, Mk. 9. 23, *τὸ εἰ δύνασαι πιστεῦσαι*: L. 1. 62, *ἐνένευον τῷ πατρὶ αὐτοῦ τό, τί ἂν θέλοι καλεῖσθαι*

αὐτόν: L. 9. 46, εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς τό, τίς ἂν εἴη μείζων αὐτῶν;

THE ARTICLE AFTER VERBS OF EXISTENCE.

When the article is inserted after a simple verb of existence, the real predicate of the sentence is the identity of the subject with another object; but if the word or combination of words after the verb of existence is without the article, the attribute or circumstances signified by that word are predicated of the subject.

Identity is expressed in convertible or reciprocating propositions: 1 C. 10. 4, ἡ δὲ πέτρα ἦν ὁ Χριστός, see p. 31: R. 7. 7, ὁ νόμος ἁμαρτία; is the law sinful? has it a tendency to generate sin? If the article had been inserted, the question would have been, are law and sin abstractedly the same? R. 7. 13, τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; did then that which is good prove to me death? R. 11. 6, ἡ χάρις οὐκέτι γίνεται χάρις, grace loses its property of grace; grace ceases to be grace: M. 13. 39, ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. The article is omitted before συντέλεια, as more than one event is signified, of each of which the harvest may be symbolical; 'the reapers are angels,' not the entire angelic order. J. 3. 6, τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστί· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστι, is of a fleshly, is of a spiritual character. The insertion of the article has a tendency to divert the attention from the inherent meaning of the word. If in J. 1. 1, Θεὸς ἦν ὁ λόγος, the article had been prefixed to Θεός, the sense would have been that the Word was identical with the entire essence of the sole Deity; but by the omission of the article, all that is involved in the notion of Θεός is predicated of the Word, viz., the proper nature and attributes of Deity. M. 16. 16, σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. The words ὁ υἱὸς τοῦ Θεοῦ occur in Mk. 3. 11; L. 4. 41; 22. 70; J. 1. 34, 50; 1 J. 4. 15; 5. 5, and the point involved is the identity of the person spoken of with the Christ, i. e., the Messiah. In other passages, where υἱός is without the article, the point involved is the intrinsic meaning of the expression υἱὸς τοῦ Θεοῦ. In M. 4. 3. 6, the challenge is not, 'if thou art the Messiah,' but 'if thou claimest relationship of Son to God,' 'if thou hast extraordinary power in virtue of that divine gene-

ration.' The enemies of our Lord charged Him with blasphemy, and taunted Him on the cross with the use of the expression *υἱὸς τοῦ Θεοῦ εἰμί*. The charge brought against Him was not that He assumed to be the Messiah, but that He professed to be of the same nature with God, J. 10. 33, *ὅτι σὺ ἄνθρωπος ὢν, ποιεῖς σεαυτὸν Θεόν*. A. 19. 26, *οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι*, the divinities made by hands have not the character of gods. The predicate is generally without the article, LXX, Job 28. 28, *ἰδοὺ ἡ θεοσέβειά ἐστι σοφία*.

WITH VERBS OF CALLING, APPOINTING.

The article is omitted after verbs of calling, appointing, in order to fix attention on the peculiar inherent meaning of the word: H. 1. 2, *ὃν ἔθηκε κληρονόμον πάντων*: Rev. 12. 9, *ὁ καλούμενος Διάβολος*: L. 23. 33, *τὸν τόπον τὸν καλούμενον Κρανίον*.

It is found, however, after such verbs in the sense of affixing the name: Xen. *Cyrop.* iii. 3. 4, *ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν*: *Anab.* vi. 4. 7, *ἐπιχειροῦσι βάλλειν τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην*.

The idiom of the Greek language requires the article with many words where it is not required or admitted in English. Thus the article is used with indicative pronouns, *ὅδε, οὗτος, ἐκεῖνος*, and even with correlatives, *τοιοῦτος, τοσοῦτος*: L. 2. 35, *ὁ ἄνθρωπος οὗτος*: 14. 13, *οὗτος ὁ ἄνθρωπος*: M. 7. 22, *ἐν ἐκείνῃ τῇ ἡμέρᾳ*: 13. 14, *τὸν ἀγρὸν ἐκεῖνον*: M. 21. 63, *ἐκεῖνος ὁ πλάνος*: 24. 48, *ὁ κακὸς δοῦλος ἐκεῖνος*: Mk. 9. 37, *ἓν τῶν τοιούτων παιδίων*, one of children who are such: 2 C. 12. 23; J. 4. 3, *τήνδε τὴν πόλιν*, this city here, pointing to one in view.

So with possessive adjectives, especially when they are used for the objective genitive: L. 22. 19, *εἰς τὴν ἐμὴν ἀνάμνησιν*, for the purpose of calling me to mind: R. 11. 31, *τῷ ὑμετέρῳ ἐλέει*, by the mercy shown to you: 1 C. 15. 31, *τὴν ὑμετέραν καύχησιν*, my rejoicing on account of you: 2 T. 4. 6, *τῆς ἐμῆς ἀναλύσεως*.

The article with *πολύς, πᾶς, ἄλλος, ὅλος*, introduces some modifications of meaning: R. 5. 15, *οἱ πολλοί*, the many, the mass of mankind: 1 C. 10. 17, *οἱ πολλοί* is opposed to *εἷς*, and means *though many*: 2 C. 2. 17, *ὡς οἱ πολλοί*, 'as the majority' of the teachers at that time. R. 12. 5, *οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἷς ἀλλήλων μέλη*, collectively we form

one body, individually we are related to each other as the members of one body. Vaughan. M. 5. 39; 10. 23; 12. 13, *τὴν ἄλλην*, the other: 1 C. 14. 29, *οἱ ἄλλοι*, the rest, *cæteri*, J. 20. 25; 21. 8: Rev. 17. 10, *ὁ ἄλλος*, the remaining one of seven: M. 4. 21, *ἄλλους δύο ἀδελφούς*.

The radical signification of *πᾶς* is *all:* when it is used of one object its meaning is *the whole, entire, all the,* in an intensive sense; of several objects its meaning is *every,* in an extensive sense, like *ἕκαστος*.

Intensive sense, *the whole,* M. 21. 10, *πᾶσα ἡ πόλις*: Mk. 4. 1, *πᾶς ὁ ὄχλος*: L. 2. 1, *πᾶσαν τὴν οἰκουμένην*: 1 T. 1. 16, *τὴν πᾶσαν μακροθυμίαν*, the fulness of his long-suffering. Sometimes the intensive and extensive senses are found in different clauses of the same sentence: Phil. 1. 3, *εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν πάντοτε ἐν πάσῃ δεήσει μου*, I give thanks to my God on the ground of my whole remembrance of you, at all times, in every request.

The extensive sense, every kind, species, variety: M. 3. 10, *πᾶν δένδρον*: L. 3. 5, *πᾶν ὄρος*: J. 2. 10, *πᾶς ἄνθρωπος*: Ja. 3. 7, *πᾶσα φύσις*, all varieties of natural disposition: M. 4. 23, *πᾶσαν νόσον*, disease of every kind: R. 7. 8, *πᾶσαν ἐπιθυμίαν*, all manner of concupiscence, A. V. every kind of irregular desire: 1 T. 2. 11, *ἐν πάσῃ ὑποταγῇ*, yielding subjection in all cases: 1 T. 6. 1, *τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν*, of honour in every form and case in which it is due to them: 2 T. 4. 2, *ἐν πάσῃ μακροθυμίᾳ, καὶ διδαχῇ*, in every exhibition of long-suffering, and every mode of teaching: Tit. 2. 15, *μετὰ πάσης ἐπιταγῆς*, with every exhibition of authority: E. 4. 31, *πᾶσα πικρία*: 1 P. 1. 15, *πάσῃ ἀναστροφῇ*: 1 T. 1. 15, *πάσης ἀποδοχῆς*, every kind of acceptation.

When the article is inserted *πᾶς* stands before the article and noun, but when *πᾶς* is emphatic it stands between the article and substantive: A. 20. 18, *τὸν πάντα χρόνον*: G. 5. 14; 1 T. 1. 16. In the plural, A. 19. 7; 27. 37. The adjective without the article expresses not an intrinsic quality belonging to the noun, but a circumstance or condition predicated of it. The adjective is thus a kind of indirect predicate: E. 2. 21, *πᾶσα οἰκοδομή*, the building in every part. So in Latin, "non omnis moriar." This may be remarked more closely in the use of *ὅλος*: M. 4. 23, *ὅλην τὴν Γαλιλαίαν*: 16. 26, *τὸν κόσμον ὅλον*: L. 10. 27, *ἐξ ὅλης τῆς καρδίας σου*: Ph. 1. 13, *ἐν ὅλῳ τῷ πραιτωρίῳ*. Fre-

quently *ὅλος* without the article may be rendered adverbially: J. 7. 23, *ὅλον ἄνθρωπον*, a man in every part, or entirely: J. 9. 34, *ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος*.

In G. 3. 22, *συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν*, some interpret *τὰ πάντα* of creation generally. But in R. 11. 32, we have *συνέκλεισεν ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν*. The difference between *τοὺς πάντας* and *τὰ πάντα* is about the same as between 'all men' and 'all mankind.' The use of the neuter is natural and suitable when the object is to express a sentiment in general terms: C. 1. 16, *τὰ πάντα*, the universe.

ἅπαντες is stronger than *πάντες*. "*ἅπαντες* universos nemine excepto designat; *πάντες* sæpe tantum plerosque." Valckner. *πάντες· ἀντὶ τοῦ πλεῖστοι*, Hesychius.

The use of *αὐτός* may be compared with the Latin 'is,' and its derivatives 'ipse,' 'idem.' *ὁ υἱὸς αὐτοῦ* is equivalent to 'filius ejus:' *ὁ ἀνὴρ αὐτός*, 'vir ipse,' the man himself: *ὁ αὐτὸς ἀνήρ*, 'vir idem,' the same man.

ὁ αὐτός, the same, is followed by a dative of the person: 1 C. 11. 5, *ἓν γάρ ἐστι καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ*: 1 P. 5. 9, *εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι*. See the Dative of Coincidence.

αὐτός is never used as a pronoun in the nominative case, but merely in concord with the subject of the verb, meaning 'alone,' 'of one's own accord,' 'he, and no other:' M. 1 21, *αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ κ.τ.λ.*: M. 8. 17, *αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε*: H. 13. 5, *αὐτὸς γὰρ εἴρηκεν*, for he himself has said. Cf. the Pythagorean term *αὐτὸς ἔφα*. L. 6. 42, *αὐτὸς ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων*: L. 11. 4, *καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν*: E. 5. 23, *αὐτὸς σωτὴρ τοῦ σώματος*: E. 4. 11, *καὶ αὐτὸς ἔδωκε*, 'ipse, nemo alius:' M. 27. 57, *ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ*: J. 4. 2, *καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν*: L. 24. 39, *αὐτὸς ἐγώ εἰμι*.

αὐτὸς is used to give emphasis to the action or state signified by the verb, especially where a series of actions or circumstances is recorded respecting a certain subject: L. 16. 23, 24, *ὁρᾷ τὸν Ἀβραὰμ . . . καὶ αὐτὸς φωνήσας εἶπε*. So *καὶ αὐτός*: L. 15. 14; 17. 16; 24. 31, *καὶ αὐτοί*: L. 2. 50; 17. 13; 18. 34; 24. 35. With this we may compare the use of *καὶ οὗτος* in L. 20. 28, *ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα καὶ οὗτος ἄτεκνος ἀποθάνῃ*. Here no greater stress can be laid on the person in the second clause than in the first; the introduction of *οὗτος* calls attention

to the circumstance as expressing the condition on the occurrence of which the injunction rested. Where a succession of facts is stated, rising one above the other in importance, καὶ αὐτὸς is followed by καὶ οὗτος: L. 19. 2, ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ οὗτος ἦν πλούσιος.

In classical Greek αὐτὸς is used in the oblique cases when there is no occasion for the express mention of the subject represented by it. But in the New Testament the oblique cases are used so frequently as to amount to actual redundancy. This probably arose from the familiarity of the writers with the system of prenominal affixes in Hebrew. To this we may also attribute the repetition of σου in M. 6. 6, of μου in L. 12. 18: M. 8. 1, καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. So in 8. 5. 23. 28; Mk. 5. 2; J. 15. 2, πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἴρει αὐτό.

In other cases αὐτὸς occurs more frequently than perspicuity requires: M. 5. 1, καθίσαντος αὐτοῦ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ: L. 23. 53, καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ. See Mk. 10. 16. 34.

In some instances where αὐτὸς has preceded, a further description of the person meant is given to add vivacity to the narrative: J. 9. 13, ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τόν ποτε τυφλόν: J. 9. 18, ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος.

αὐτοί in the plural is used as a collective to express the inhabitants of a place or district, the persons present on a particular occasion, or more remotely those embraced in the antecedent notion: M. 4. 23, περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν (i. e. the Galilæans): 2 C. 5. 19, Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, i. e. the inhabitants of the world: L. 5. 17, δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς, i. e. the people He was teaching: 1 P. 3. 14, τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, the fear which might be impressed on them by the class indicated in 13, τίς ὁ κακώσων ὑμᾶς; E. 5. 12, τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστι καὶ λέγειν, i. e. τῶν τὰ ἔργα τοῦ σκότους ποιούντων, 11.

PERSONAL PRONOUNS.

The older writers used the personal pronouns, ἐγώ, σύ, without any particular emphasis. But these expressions for the subject do not occur in the New Testament, except as in Attic

Greek, for the purpose of emphasis, antithesis, or contrast. Thus M. 5. 28. 32. 34, *ἐγὼ λέγω*: M. 10. 31, *μὴ οὖν φοβηθῆτε· πολλῶν στρουθίων διαφέρετε ὑμεῖς*: L. 10. 24, *πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε*: L. 11. 19, *εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι;* J. 12. 34, *ἡμεῖς ἠκούσαμεν κ.τ.λ. καὶ πῶς σὺ λέγεις . . .*; 1 J. 3. 14, *ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν*: J. 10. 36, *ὑμεῖς λέγετε ὅτι βλασφημεῖς*. Here *ὑμεῖς* is opposed to *ἐν τῷ νόμῳ ὑμῶν* (34): J. 10. 25, *τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν ὀνόματι τοῦ Πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ*: 2 C. 11. 29, *τίς ἀσθενεῖ καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται καὶ οὐκ ἐγὼ πυροῦμαι;* In the second clause the excitement of feeling is marked by the insertion of *ἐγώ*.

Sometimes the personal pronoun is repeated: R. 7. 21, *εὑρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται*.

The pronoun of the Second Person is expressed when there is a pointed manner in the address: J. 9. 35, *σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ*: 1 C. 15. 36, *ἄφρον σύ, ὃ σπείρεις οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ*: J. 9. 34, *ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος· καὶ σὺ διδάσκεις ἡμᾶς;* J. 8. 48, *Σαμαρείτης εἶ σύ*; J. 13. 6, *Κύριε, σύ μου νίπτεις τοὺς πόδας;* J. 5. 44, *πῶς δύνασθε ὑμεῖς πιστεῦσαι δόξαν παρὰ ἀλλήλων λαμβανόντες;* R. 2. 3, *σὺ ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ;* 2 Tim. 4. 5, 6, *Σὺ δὲ νῆφε ἐν πᾶσι . . . Ἐγὼ γὰρ ἤδη σπένδομαι*.

The reflexive pronoun *ἑαυτοῦ* is used in a reciprocal sense with nouns of the First and Second Person: R. 8. 23, *ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν*: R. 13. 9, *ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν*: 1 C. 6. 19, *οὐκ ἐστὲ ἑαυτῶν*: 2 C. 1. 9, *αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν*: Mk. 10. 26, *λέγοντες πρὸς ἑαυτούς* (i. e. *ἀλλήλους*). So in provincial German, 'wir wollen *sich* waschen, statt, wir wollen *uns* waschen.'

The indicative or demonstrative pronouns, *ὅδε*, *οὗτος*, *ἐκεῖνος*, are equivalent to the Latin 'hic,' 'iste,' 'ille,' as distinguishing the three positions, *where I am, where you are, where he is*. Thus *ὅδε* is used for the first, and *οὗτος* for the second personal pronoun: Eurip. *Alc.* 690, *μὴ θνῆσχ' ὑπὲρ τοῦδ' ἀνδρός*, do not die for me; *οὗτος σύ*, you there; *τί τοῦτο λέγεις*; what is that which you say? The most emphatic pronoun for the third person is *ἐκεῖνος*: Thucyd. iv. 28, *οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν*, Cleon said that not he himself, but the other (Nicias) was general.

ἐκεῖνος denotes special distinction either of credit or discredit: Περικλῆς ἐκεῖνος, that famous Pericles: A. 3. 13, κατὰ πρόσωπον Πιλάτου κρίναντος ἐκείνου ἀπολύειν, when that unrighteous judge; where ἐκείνου is emphatic as opposed to ὑμεῖς (14). In 2 Tim. 2. 26, αὐτὸς and ἐκεῖνος are by some referred to the same person, i. e., διάβολος· ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα, being taken captive by him to do his will; where αὐτοῦ is inserted, as ἐκεῖνος is unfit for mere reflective use, and conveys the idea of the subject with emphasis; but ἐκείνου brings out emphatically the danger and degradation of those persons who had just been taken captive at the pleasure of ἐκεῖνος, their mortal foe. Some explain the passage, 'being rescued by the servant of the Lord to do the will of God.' Others render the passage, 'having been taken captive by the devil, they may recover themselves out of his snare to do the will of God.'

In the distinction of different persons, οὗτος generally means the latter, i. e., the nearer, and ἐκεῖνος, the former, i. e., the more remote: L. 18. 14, οὗτος δεδικαιωμένος εἰς τὸν οἶκον κατέβη ἢ ἐκεῖνος, the latter, namely, the publican, rather than the former, the Pharisee.

Οὗτος does not always refer to the substantive last mentioned, as A. 4. 11, οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων. Here οὗτος is appropriate because of ὑμῶν which follows, 'This we do you to wit.' A. 8. 26, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἰερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος. Here αὕτη must refer to ὁδός, as Gaza was at that time a flourishing city.

In a continued narrative ὅδε generally refers to the particulars about to be mentioned, but οὗτος to what has been already told. So we have repeatedly in Herodotus τάδε, the following, ταῦτα, the preceding: Rev. 2. 1, τάδε λέγει ὁ κρατῶν, κ.τ.λ., says the following: A. 15. 23, γράψαντες διὰ χειρὸς αὐτῶν τάδε: so A. 21. 11. M. 22. 40, ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται, on these two commandments just enumerated. The same distinction applies to τοιοῦτος and τοιόσδε. The opposition between οὗτος and ὅδε is sometimes found in the same sentence, Plato, *Phædr.* p. 76, E, εἰ μὴ ταῦτά ἐστιν οὐδὲ τάδε. In consequence of this reference of οὗτος to what has preceded we find καὶ ταῦτα used adverbially, 'and this too,' to introduce a further and stronger consideration. Thus

we may explain R. 13. 11, *καὶ τοῦτο*, and this do ye, i. e. practise this obedience founded on love *εἰδότες τὸν καιρόν*, recognizing the proper season for action: 2 P. 1. 5, *αὐτὸ τοῦτο δέ*, but for this very reason. *δὲ* has an adversative force; the false teachers may abuse God's grace as a plea and occasion for sin, but (*δέ*) do you regard it as a reason and encouragement for holiness. Such is the use of *καὶ τοῦτο*, *καὶ ταῦτα*, in 1 C. 6. 6, *ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων*: 1 C. 6. 8, *ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε καὶ τοῦτο ἀδελφούς*: E. 2. 8, *τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον*: H. 11. 12, *διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου.*

This distinction between *οὗτος* and *ὅδε* is not marked in the New Testament. In the following instances *οὗτος* refers to the subsequent noun: 2 J. 6, 7, *αὕτη ἐστὶν ἡ ἀγάπη, οὗτός ἐστιν ὁ πλάνος*: M. 10. 2, *τῶν δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα*: J. 1. 19, *καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου*: 1 Th. 4. 3, *τοῦτο γάρ ἐστιν θέλημα τοῦ Θεοῦ ὁ ἁγιασμὸς ὑμῶν*, where *τοῦτο* is prospective. *ὅδε* has a stronger demonstrative power than *οὗτος*, as if pointing to the object in sight: Ja. 4. 13, *πορευσώμεθα εἰς τήνδε τὴν πόλιν*, to this city here, which we see before us: L. 16. 25, *νῦν δὲ ὅδε παρακαλεῖται*, this one as you see. Sometimes *ὅδε* refers to one previously mentioned: L. 10. 39, *καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία.*

INTERROGATIVE.

The interrogative *τίς* is used in direct and indirect questions: Mk. 5. 9, *Τί σοι ὄνομα*; 30, *Τίς μου ἥψατο τῶν ἱματίων*; A. 13. 25, *Τίνα με ὑπονοεῖτε εἶναι*; Sometimes it is used as equivalent to *εἴ τις*: 1 C. 7. 18, *περιτετμημένος τις ἐκλήθη*; *μὴ ἐπισπάσθω*. Ja. 5. 13, *κακοπαθεῖ τις ἐν ὑμῖν*; *προσευχέσθω*. In these instances some render *τις* by 'aliquis,' without any interrogation. In L. 19. 15, we have a double question, *ἵνα γνῷ τίς τί διεπραγματεύσατο*, 'who had gained and what he had gained.' So Mk. 15. 24, *βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ*: Eurip. *Troad.* 248, *τίν' ἄρα τίς ἔλαχεν*, who has gained the first choice by lot, and whom he has chosen. Demosth. *de Corona*, 73, *ἀπὸ τούτων ἐξεταζομένων τίς τίνος αἴτιός ἐστι, γενήσεται φανερόν.*

With *ἄν* followed by the optative, *τί* increases the idea of uncertainty, *whatever*: L. 6. 11, *διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσειαν τῷ Ἰησοῦ.*

In some cases τις is used for ὅστις: M. 15. 32, οὐκ ἔχουσι τί φάγωσι: L. 17. 8, ἑτοίμασον τί δειπνήσω.

Occasionally τίς and ὅς are interchanged: M. 26. 50, ἑταῖρε, ἐφ' ᾧ πάρει; But this may be a short and hasty inquiry, 'Comrade, the business for which you are come:' Mk. 4. 24, βλέπετε τί ἀκούετε: 14. 36, οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ: 1 T. 1. 7, μὴ νοοῦντες μήτε ἃ λέγουσι μήτε περὶ τίνων διαβεβαιοῦνται.

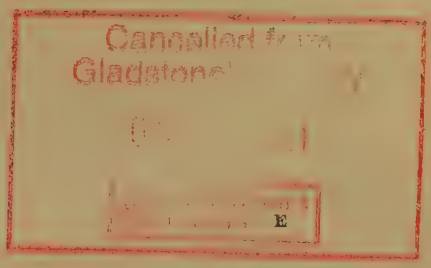
τὶς is sometimes used for πότερος, which of the two, as *quis* for *uter*: L. 7. 42, τίς οὖν αὐτῶν πλεῖον αὐτὸν ἀγαπήσει; L. 22. 27, τίς γὰρ μείζων ὁ ἀνακείμενος ἢ ὁ διακονῶν; Ph. 1. 22, καὶ τί αἱρήσομαι οὐ γνωρίζω: M. 21. 31, τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός;

Sometimes τὶς is used in conjunction with ἵνα, *ut quid*: M. 9. 4, ἵνα τί ὑμεῖς ἐνθυμεῖσθε πονηρά; This is explained by the insertion of γένηται, Soph. *Aj.* 77, τί μὴ γένηται; what is it you fear lest it occur?

The indefinite τις is used to denote importance, as *aliquis*, *quidam*: A. 5. 36; 8. 9, λέγων εἶναι τινὰ ἑαυτόν, aliquem esse: G. 2. 6, ἀπὸ τῶν δοκούντων εἶναί τί: 6. 3, εἰ γὰρ δοκεῖ τις εἶναι τί. So 1 C. 3. 7; 10. 19; H. 2. 6, διεμαρτύρατο δέ που τίς λέγων, some one—of great dignity and authority: J. 11. 49, εἷς δέ τις ἐξ αὐτῶν Καϊάφας, a distinguished member of their body.

τίς may also be attached to any words which we wish to use in a vague or general sense: Ja. 1. 18, ἀπαρχή τις, a kind of first-fruits: H. 10. 27, φοβερά τις ἐκδοχή, terribilis quædam expectatio. So we have φοβερόν τι θέαμα: ἐπίπονός τις βίος. Thus τις is used after abstract nouns to soften their import: Xen. *Cyr.* iii. 1, τούτους ἡγεῖτο ἀκρατείᾳ τινὶ ἢ ἀδικίᾳ ἢ ἀμελείᾳ ἀπεῖναι, he considered that these were absent by some want of self-restraint, by injustice, or negligence.

ὁ δεῖνα is used when we refer to some person whose name we do not know, or do not wish to mention: M. 26. 18, ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα.


Cancelled
Gladstone
E

CHAPTER IV.

CONNEXION OF THE SUBJECT WITH THE PREDICATE AND COPULA.

THE THREE CONCORDS.

We have seen that a proposition consists of three parts: (1) an object of which something is declared—*subject;* (2) a property attributed to the object—*predicate;* (3) a word which connects the subject and predicate—*copula.*

The subject is designated by a noun or nominal equivalent, and stands in the nominative, as it is named directly and independently. The predicate is designated by an adjective or adjectival equivalent as the indication of a property. The simple copula is designated by some verb of existence (*εἶναι, ὑπάρχειν, γίγνεσθαι, φῦναι*).

As the subject is the most important part of a proposition, the two other parts must agree with it in external form; hence the copula stands in the same number with the subject; the predicate in the same number and case, and where an adjective is employed, in the same gender.

There are three kinds of grammatical concord: (1) between the subject and its verb; (2) between the substantive and its adjective; (3) between the antecedent and its relative.

FIRST CONCORD.

A verb agrees with its subject in number and person: *ἐγὼ φεύγω*, I flee: *σὺ διώκεις*, thou pursuest: *οἱ ἄνδρες ἔρχονται*, the men come.

When the subject is a neuter plural the verb is generally singular: as *τὰ ζῶα τρέχει*, the animals are running: *τὰ πράγματά ἐστι χαλεπά*, the things are difficult.

The neuter plural is, strictly speaking, an objective case: *τὰ*

ζῶα τρέχει, as to the animals there is running. Another reason for this usage seems to have been a notion that life or mind gives to objects an individual existence, whereas a number of inanimate things may be regarded as a single mass. Hence a plural verb is used when living persons are meant, *τὰ τέλη ὑπέσχοντο*, the magistrates promised; and when the plurality of inanimate things is particularly marked, *φανερὰ ἦσαν ἴχνη πολλά*, many footmarks were visible: M. 12. 21, *ἔθνη ἐλπιοῦσι*: L. 24. 11, *ἐφάνησαν τὰ ῥήματα*.

Sometimes both usages are combined: J. 10. 27, *τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ ἀκολουθοῦσί μοι*, where the collective unity of *τὰ πρόβατα* is denoted by the singular verb *ἀκούει*, but the individuality of the several members is expressed by the plural *ἀκολουθοῦσι*: L. 4. 41, *ἐξήρχετο δαιμόνια*, gives a general account of the whole transaction: *ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι*, here the evil spirits are viewed in detail, one by one. 1 T. 5. 25, *τὰ καλὰ ἔργα πρόδηλά ἐστι· καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται*, good deeds are manifest before all, and those which are not openly manifest cannot be kept concealed, i. e. they come to light one by one. Xen. *Cyr.* v. 1. 14, *τὰ μοχθηρὰ ἀνθρώπια τῶν ἐπιθυμιῶν ἀκρατῆ ἐστιν· κἄπειτα ἔρωτα αἰτιῶνται*, unhappy man (mankind) has no mastery over his desires; and then they (individuals among them) lay the blame on love.

Two or more subjects require the verb to be in the plural: A. 15. 35, *Παῦλος καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ*: L. 8. 19, *παρεγένοντο εἰς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ*: L. 2. 48, *ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε*.

Frequently the verb agrees with the nearest subject: L. 2. 43, *οὐκ ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ*: 1 C. 13. 13, *νυνὶ δὲ μένει πίστις, ἐλπὶς, ἀγάπη*.

When the subject is a noun of multitude the verb may be in the plural: M. 21. 8, *ὁ πλεῖστος ὄχλος ἔστρωσαν τὰ ἱμάτια*: Mk. 3. 7, *πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ*.

The noun in its collective sense has a singular verb, but when its component parts are separately regarded the verb will be in the plural: Mk. 5. 24, *ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν*: 1 Tim. 2. 15, *σωθήσεται (ἡ γυνὴ) διὰ τῆς τεκνογονίας ἐὰν μείνωσιν ἐν πίστει*. The same usage occurs in English and in Hebrew, 'my people are destroyed for lack of knowledge,' *are* not *is*. The word 'people' speaks of them as a whole; *are*

relates to the individuals of whom that whole is composed. Together the words express the destruction of the whole, one and all. (Dr. Pusey on Hosea 4. 6.)

The substantive is used in the singular in a collective or general sense: G. 3. 28, *οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην κ.τ.λ.*: C. 3. 11, *οὐκ ἔνι βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος.* In collective ideas the copula and predicate frequently stand in the plural: *τὸ στρατόπεδον ἀνεχώρουν*: *τὸ πλῆθος ἀεὶ ἐθέλουσι στασιάζειν*: *Il.* 2. 278, *Ὣς φάσαν ἡ πληθύς.* Both numbers are used in L. 2. 13, *ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου, αἰνούντων τὸν Θεὸν καὶ λεγόντων.*

The plural is frequently used though one only is meant: J. 3. 11, *ὃ οἴδαμεν λαλοῦμεν καὶ ὃ ἑωράκαμεν μαρτυροῦμεν*: M. 2. 20, *τεθνήκασι γὰρ οἱ ζητοῦντες*, i. e., Herod: Mk. 9. 1, *εἰσὶ τινὲς τῶν ὧδε ἑστηκότων*, i. e., John: 1 Th. 2. 18, *ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος*: 1 Th. 3. 1, *μηκέτι στέγοντες εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι.*

The subject of a verb is often omitted when some customary or familiar action is expressed, also when it is some unknown or imaginary agent, and the action alone is regarded: 1 C. 15. 52, *σαλπίσει* (sc. *ὁ σαλπιγκτής*). Thus *ὁ Θεός* may be supplied in 2 C. 6. 2; H. 8. 5: *ἡ γραφή* in G. 3. 16: *τὸ πνεῦμα* in H. 7. 17: *ἄνθρωποι* may be supplied as the subject in M. 1. 23, *καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ*: M. 5. 11, *μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν*: L. 6. 38, *μέτρον καλὸν δώσουσιν εἰς τὸν κόλπον ὑμῶν*: L. 12. 20, *Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ* (*ἄγγελοι*): L. 12. 48, *ᾧ παρέθεντο πολὺ περισσότερον αἰτήσουσιν αὐτόν*: J. 15. 6, *συνάγουσιν αὐτὰ καὶ εἰς πῦρ βάλλουσι.* See L. 16. 4. 9; J. 20. 2; Rev. 11. 9.

The simple copula is omitted when the connexion between the subject and predicate is obvious: L. 1. 45, *μακαρία ἡ πιστεύσασα*: H. 5. 13, *πᾶς ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης*: R. 10. 4, *τέλος νόμου Χριστὸς εἰς δικαιοσύνην.* Especially with verbals in *-τέος*: L. 5. 38, *οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.*

Sometimes the imperative is omitted: R. 12. 9, *ἡ ἀγάπη ἀνυπόκριτος*: H. 13. 4, *τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος . . . ἀφιλάργυρος ὁ τρόπος· ἀρκούμενοι τοῖς παροῦσιν.*

SECOND CONCORD.

Adjectives, pronouns, and participles, agree with their substantives in gender, number, and case: *χρηστὸς ἀνήρ ἐστι κοινὸν ἀγαθόν*, a good man is a public benefit.

To this general rule there are many exceptions, which fall under the head of rational concord, *κατὰ σύνεσιν*, the concord being regulated by the sense rather than by the grammatical gender: E. 4. 17, *τὰ λοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν, ἐσκοτισμένοι τῇ διανοίᾳ*: Rev. 19. 14, *τὰ στρατεύματα ἠκολούθει ἐνδεδυμένοι βύσσινον λευκόν*: M. 28. 19, *μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτούς*: A. 15. 17, *πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου*.

Hence a collective noun in the singular is joined to an adjectival attributive in the plural, and sometimes in a different gender: L. 19. 37, *ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεόν*: A. 3. 11, *συνέδραμε πᾶς ὁ λαὸς ἔκθαμβοι*: Mk. 8. 1, *παμπόλλου ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσι*: A. 15. 36, *ἐπισκεψώμεθα τοὺς ἀδελφοὺς ἡμῶν κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ Κυρίου*.

Sometimes the word to which the adjectival attributive refers is suggested by the nature of the context: A. 8. 5, *Φίλιππος κατελθὼν εἰς πόλιν τῆς Σαμαρείας ἐκήρυσσον αὐτοῖς τὸν Χριστόν*, i. e., *τοῖς Σαμαρείταις*: M. 10. 18, *ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν*. Here *αὐτοῖς* refers to *ἐν ταῖς συναγωγαῖς αὐτῶν*, v. 17, and is opposed to *τοῖς ἔθνεσιν*, meaning *τοῖς Ἰουδαίοις* or *τῷ λαῷ*. M. 19. 13, *τότε προσηνέχθη αὐτῷ παιδία ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται. οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς*. Here the second *αὐτοῖς* refers to *τοῖς προσφέρουσιν*, as in Mk. 10. 13. 1 P. 3. 14, *τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε*, i. e., the fear which *οἱ κακώσοντες* would inspire, v. 13: L. 23. 51, *οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν*, i. e., *τῶν βουλευτῶν*: R. 2. 26, *ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται*; where *αὐτοῦ* refers to any one who is uncircumcised, implied in *ἀκροβυστία*: J. 8. 44, *ὅταν λαλῇ τὸ ψεῦδος ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ*, whenever he speaks falsehood, he speaks out of his own nature, inasmuch as he is a liar, and the father of lying, i. e., *τοῦ λαλεῖν τὸ ψεῦδος*.

When the substantives are of different genders, and inanimate objects are signified, the neuter plural is generally used, but with animated beings the masculine gender is preferred: A. 2. 45, *τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον καὶ διεμέριζον αὐτὰ πᾶσι*; M. 12. 50, *αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.*

We may remark here, that in 2 Tim. 2. 19, the adjective is an attributive, not a predicate: *ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἕστηκεν*, nevertheless the firm foundation of God is placed.

THIRD CONCORD.

The relative agrees with its antecedent in gender, number, and person: J. 4. 29, *ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα.*

The case of the relative, which is naturally determined by the words in its own clause, generally takes the case of the antecedent. This is called the genitive or dative of attraction: M. 18. 19, *περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται*: L. 2. 20, *ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον*: J. 2. 22, *ἐπίστευσαν τῷ λόγῳ ᾧ εἶπεν*: Ja. 2. 5, *κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο*: L. 5. 9, *ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ᾗ συνέλαβον*: 1 Th. 3. 9, *ἐπὶ πάσῃ τῇ χαρᾷ ᾗ χαίρομεν.*

The antecedent is generally omitted when it is a demonstrative pronoun, and the relative takes its case: Mk. 15. 12, *τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων*; L. 9. 36, *οὐδενὶ ἀπήγγειλαν οὐδὲν ὧν ἑωράκασιν*: J. 6. 29, *ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος*: L. 23. 14, *οὐδὲν εὗρον αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ*: L. 23. 41, *ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν*: A. 26. 22, *οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν.*

ὃς is often used with an explanatory or slightly causal force: 1 Tim. 2. 4, *ὃς πάντας ἀνθρώπους θέλει σωθῆναι*, seeing His will is that all men should be saved. *σωθῆναι* is the *ultimate*, the *εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν*, an immediate end leading naturally and directly to the former, i. e. *σωθῆναι.*

CONCORD BETWEEN THE RELATIVE AND ANTECEDENT.

The substantive is often put in the same clause and case as the relative: M. 21. 42, *λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας*: 1 C. 10. 16, *τὸν ἄρτον ὃν*

κλῶμεν οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστιν; A. 21. 16, *ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνί τινι Κυπρίῳ*: R. 6. 17, *ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς.*

When another noun is added by way of explanation the relative may agree either with the antecedent or the subsequent noun, especially with verbs of existence, calling, and the like: 1 C. 4. 17, *ἔπεμψα ὑμῖν Τιμόθεον ὅς ἐστι τέκνον μου ἀγαπητόν*: E. 1. 22, *τῇ ἐκκλησίᾳ ἥτις ἐστὶ τὸ σῶμα αὐτοῦ*: C. 1. 24, *τοῦ σώματος αὐτοῦ ὅ ἐστιν ἡ ἐκκλησία*: Mk. 15. 16, *τῆς αὐλῆς ὅ ἐστι πραιτώριον*: E. 3. 13, *ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν ἥτις ἐστὶ δόξα ὑμῶν*: Ph. 1. 28, *μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἥτις αὐτοῖς μέν ἐστιν ἔνδειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας.*

ὅστις is often used to express the reason, *quippe qui*, and is thus more expressive than *ὅς*: 1 P. 2. 11, *ἀπέχεσθε τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς*, because they are warring: R. 1. 25, *οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει*, seeing that they parted with the true idea of God, resting in falsehood: R. 6. 2, *οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ*; 2 T. 2. 2, *ταῦτα παράθου πιστοῖς ἀνθρώποις οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι*, to faithful men of such a stamp as shall be able, &c. See R. 1. 32; 2. 15; 1 T. 1. 4; 6. 9. *ὅστις* in fact is often applied to an object as coming under some class to denote its genus or essence. Jelf, § 816. 4. Hence *ὅστις* is used *indefinitely*, where the antecedent is indefinite from the way the subject is presented, C. 2. 23; Ph. 1. 28; G. 4. 24 (*ἅτινα*), or in its own nature as involving some general notion; *classifically*, where the subject is represented as one of a class or category, 1 C. 3. 17; G. 2. 4; *explicatively*, E. 1. 23; G. 4. 26; *differentially*, where it denotes an attribute which essentially belongs to the nature of the antecedent, G. 4. 24 (*ἥτις*).

As the particle of relation אֲשֶׁר is indeclinable, the Hebrews introduced a pronominal affix in the relative clause, which the LXX represent by the oblique cases of *αὐτός* to mark the gender, case, and number. Of this redundancy we have the following instances: Mk. 7. 25, *ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον*: Rev. 7. 2, *ἀγγέλοις οἷς ἐδόθη αὐτοῖς*: 9, *ὄχλος πολὺς ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο.*

Occasionally the relative combines this usage with rational

concord: R. 9. 23, 24, *σκεύη ἐλέους οὓς καὶ ἐκάλεσεν ἡμᾶς.* Analogous to this usage is Mk. 13. 19, *θλῖψις, οἵα οὐ γέγονε τοιαύτη*: Rev. 12. 6, *ὅπου ἔχει τόπον, ἵνα ἐκεῖ τρέφωσιν αὐτήν*: 12. 14, *ὅπου τρέφεται ἐκεῖ καιρόν.*

APPOSITION.

Nouns which belong to the same regimen, and are used to explain or describe another, are placed side by side in the same case: 1 C. 9. 5, *ἀδελφὴν γυναῖκα περιάγειν*: Ja. 5. 10, *ὑπόδειγμα λάβετε τοὺς προφήτας*: M. 3. 1, *Ἰωάννης ὁ βαπτιστής*: 14. 1, *Ἡρώδης ὁ τετράρχης*: 1 P. 5. 1, *πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός*: E. 1. 17, *ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος τὴν ἄφεσιν τῶν παραπτωμάτων*: 1 P. 2. 5, *ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος πνευματικός.*

Apposition is sometimes expressed by means of *ὥσπερ, τουτέστι*: R. 7. 18, *ἐν ἐμοί, τουτέστιν ἐν τῇ σαρκί μου*: A. 19. 4, *εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι, τουτέστιν εἰς τὸν Χριστὸν Ἰησοῦν.*

Sometimes the noun which in ordinary apposition would stand first is put in the genitive, i. e., the genitive is identical with the governing noun; this is called the genitive of apposition: A. 4. 22, *τὸ σημεῖον τῆς ἰάσεως*: 2 C. 5. 5, *τὸν ἀῤῥαβῶνα τοῦ πνεύματος*: Ja. 3. 18, *καρπὸς δικαιοσύνης*: Ph. 1. 11; H. 12. 11; M. 13. 31; J. 12. 24; 1 C. 15. 37, *κόκκος σινάπεως, σίτου*: E. 6. 14, *ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης*, i. e., righteousness as a breastplate: R. 4. 11, *σημεῖον ἔλαβε περιτομῆς*: some read *σημεῖον περιτομήν*: C. 1. 5, *ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου*, the second genitive is appositive, or of 'identical idea:' E. 4. 3, *τὴν ἑνότητα τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης*, the unity wrought by the Spirit (causa efficiens) in the bond which is peace, genitive of identical idea: E. 6. 16, 17, *πίστεως, σωτηρίου*, are appositional genitives with *θυρεόν, περικεφαλαίαν*. Compare *σημεῖον πυρός* (Thucydides), *λέκτρον εὐνῆς* (Soph. *Antig.*).

The subject of a verb is in the nominative case: *παῖδες διδάσκονται*, boys are taught.

A noun in the predicate is in the same case as the subject when the verb requires a noun to complete its meaning:

Ἀγαμέμνων ἦν Ἀργείων βασιλεύς, Agamémnon was king of the Argives.

Verbs which require a noun to complete their meaning are verbs of 'existence,' *εἰμί, ὑπάρχω, γίγνομαι*: 'to be named' or 'called,' *καλοῦμαι, ἀκούω*: 'to be chosen' or 'elected,' *αἱροῦμαι*: 'to seem' or 'be thought,' *φαίνομαι, ἔοικα*.

ADJECTIVES USED AS SUBSTANTIVES.

In addition to the cases in which the article is inserted without a noun, there are several adjectives which are used regularly as substantives, such as *φίλος, ἐχθρός, μῶρος, ἀγαθός, κακός*.

In many languages the article with an adjective is used for a substantive, 'the sublime and beautiful.' The Greeks have *τὸ κοινόν*, the common weal: *τὸ δίκαιον*, justice, right: *τὸ ἄδικον*, injustice: *τὸ τῶν θεῶν εὐμενές*. In Thucyd. i. 68, *τὸ πιστὸν τῆς πολιτείας*: ii. 71, *τὸ ἀσθενὲς τῆς γνώμης*: Demosth. *de Cor.* 110, *κἂν μηδὲν εἴπω περὶ τῶν λοιπῶν πολιτευμάτων, ὁμοίως παρ ὑμῶν ἑκάστῳ τὸ συνειδὸς ὑπάρχειν μοι*.

This usage is largely employed in the New Testament: R. 1. 15, *τὸ πρόθυμον* for *ἡ προθυμία*: 20, *τὰ ἀόρατα τοῦ Θεοῦ*, q. d. *ἥ τε ἀΐδιος δύναμις καὶ θειότης*: 19, *τὸ γνωστόν*: 2. 4, *τὸ χρηστόν*: 1 C. 1. 27, *τὰ μωρά, τὰ ἀσθενῆ, τὰ ἰσχυρά, τὰ ἀγενῆ τοῦ κόσμου*, in opposition to *τοὺς σοφούς*: 2 Th. 2. 6, *τὸ κατέχον*: H. 7. 18, *διὰ τὸ αὐτῆς ἀσθενές, καὶ ἀνωφελές*: H. 6. 17, *τὸ ἀμετάθετον τῆς βουλῆς*: Ph. 3. 8, *τὸ ὑπερέχον τῆς γνώσεως*: E. 6. 12, *τὰ πνευματικὰ τῆς πονηρίας*, the spirituality of wickedness, spiritual powers, bands, hosts, confraternities whose essence is to work wickedness (compare *τὰ ληστρικά*, robber hordes): *τὰ αὐτοῦ*, one's own affairs: *τὰ τῶν θεῶν*, the dispensations of providence. *τό* with a neuter adjective is sometimes adverbial, as *τὸ λοιπόν, τοὐναντίον*. With a neuter in *-ικόν* it is a personal collective, *τὸ Ἑλληνικόν, τὸ βαρβαρικόν, τὸ ναυτικόν*.

COMPARATIVE, SUPERLATIVE ADJECTIVES.

The standard of comparison is represented by the genitive in the sense 'in relation to,' 'in regard to,' or by the conjunction *ἤ*, signifying 'as,' 'in the manner or degree in which.'

Sometimes the comparison is tacit rather than express; a single subject is mentioned, but reference is tacitly made to objects and circumstances passing through the mind. Thus

we have the comparative in form though not in sense in *Il.* i. 382, *οἱ δέ νυ λαοὶ θνῆσκον ἐπασσύτεροι*, the soldiers then kept dying one after another.

We may thus explain M. 18. 1, where the comparative is said to be used for the superlative, *τίς ἄρα μείζων ἐστίν*; 'who then is greater than others?' Also *ὁ μικρότερος*, M. 11. 11, he who is less than many; he who holds a subordinate office.

Under this tacit comparison we may quote J. 13. 27, *ὃ ποιεῖς ποίησον τάχιον*, what thou art doing, get done more quickly than is your present purpose: A. 17. 21, *λέγειν τι καὶ ἀκούειν καινότερον*, news more fresh than the latest: 18. 26, *ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν*, more accurately than he knew before: 25. 10, *ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις*, as thou fully knowest better than thou choosest to admit, or better than that I need instruct thee: 2 C. 2. 4, *ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς*, but that ye may know that the love which I have towards you is far greater than you imagine it to be: 2 C. 7. 7, *ὥστε με μᾶλλον χαρῆναι*, so that I rejoiced more than at the simple coming of Titus: 1 C. 13. 13, *μείζων τούτων ἡ ἀγάπη*, greater among these is love, i. e. of higher spiritual rank, as it presupposes and comprehends faith and love.

COMPARATIVE ADJECTIVES.

Frequently the comparison refers to the suppressed feelings of the speaker, or the subject: A. 24. 22, *ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ*, 'although he had more accurate knowledge of Christianity than to require the information.' This use of the comparative is very convenient as suggestive of something understood which it might be uncourteous to express, as in A. 25. 10. Other instances are 2 Tim. 1. 17, *σπουδαιότερον ἐζήτησέν με*, Onesimus sought out Paul with the greater diligence when he knew he was in captivity: 2 T. 1. 18, *βέλτιον σὺ γινώσκεις*, better than I can tell thee: 1 T. 3. 14, *ἐλπίζων ἐλθεῖν πρός σε τάχιον*, sooner than I anticipate, sooner than these instructions imply: H. 13. 23, *μεθ' οὗ, ἐὰν τάχιον ἔρχηται ὄψομαι ὑμᾶς*, if he return more quickly than I expect.

The comparative is frequently expressed by *μᾶλλον*: 2 T. 3. 4, *φιλήδονοι μᾶλλον ἢ φιλόθεοι*: Mk. 9. 42, *καλόν ἐστιν αὐτῷ μᾶλλον*.

When the comparative contrasts two subjects, the one which

marks the contrast or serves as the standard of comparison is subjoined in the genitive, or is put in the same case as the other subject after ἤ. (See the Genitive of Relation.) J. 4. 12, *μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ;* M. 6. 25, *οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;* J. 4. 1, *πλείονας μαθητὰς ποιεῖ ἢ Ἰωάννης*: R. 13. 11, *ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν.*

COMPARATIVE ADJECTIVES.

When the substantive is the same on both sides of the comparison, its repetition in the genitive is frequently omitted: H. 3. 3, *πλείονα τιμὴν ἔχει τοῦ οἴκου*, has honour exceeding the honour of the house: 1 C. 1. 25, *τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστὶ, καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστί*, wiser than the wisdom of men, stronger than the strength of men; so obviously in M. 5. 20; J. 5. 36.

For other modes of expressing comparison, see on *παρά*, *ὑπέρ*.

Sometimes the comparative adjective is exaggerated by the addition of *μᾶλλον*, *ἔτι*: Mk. 7. 36, *ὅσον αὐτὸς αὐτοῖς διεστέλλετο μᾶλλον περισσότερον ἐκήρυσσον*: 2 C. 7. 13, *περισσοτέρως μᾶλλον ἐχάρημεν*: Ph. 1. 23, *πολλῷ μᾶλλον κρεῖσσον*: H. 7. 15, *καὶ περισσότερον ἔτι κατάδηλόν ἐστι.*

The adverb in the comparative is similarly used: 1 T. 5. 9, *χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα γεγουυῖα*: Mk. 15. 11, *ἵνα μᾶλλον τὸν Βαῤῥαβᾶν ἀπολύσῃ αὐτοῖς (ἢ τὸν Ἰησοῦν).*

SUPERLATIVES.

We have some unusual forms of the superlative: L. 1. 42, *εὐλογημένη σὺ ἐν γυναιξίν.* With this we may compare *ἐν τοῖς πρῶτοι.* This is considered a Hebraism, LXX, Cant. 1. 8, *καλὴ ἐν γυναιξί.* But compare Pind. *Nem.* 3. 138, *αἰετὸς ὠκὺς ἐν ποταυοῖς.* Liv. 23. 44, "Memorabilis inter paucas." H. 9. 3, *σκηνὴ ἡ λεγομένη ἁγία ἁγίων*: Rev. 19. 16; 1 T. 6. 15, *βασιλεὺς βασιλέων, κύριος κυρίων.* With these we may compare Soph. *Electr.* 849, *δειλαία δειλαίων*: *O. R.* 466, *ἄῤῥητ' ἀῤῥήτων, ὦ φίλ' ἀνδρῶν.*

The force of the superlative is sometimes increased by the addition of *πάντων*: Mk. 12. 28, *Ποία ἐστὶ πρώτη πασῶν ἐντολή;* Some read *πάντων*, which means more than *πασῶν*,

viz. What is the first commandment and principal of all things? Lucian, *μία πάντων ἥ γε ἀληθὴς φιλοσοφία.*

NUMERALS.

It is remarkable that the first four numerals in Greek and Sanscrit, and the first three in Latin, are declined, while the others remain without inflexion. This is accounted for by the fact that in the division of the oldest Greek year into three seasons of four months each, the first four numerals would be more frequently used as adjectives than the others. A similar remark applies to the numerals among the Romans, whose fundamental number was three. The inflexions were omitted in the other numerals without inconvenience as their use was more adverbial.

εἷς is very often used instead of the indefinite pronoun *τις*: M. 8. 19, *εἷς γραμματεὺς εἶπεν αὐτῷ*: J. 6. 9, *ἐστὶ παιδάριον ἓν ὧδε.* The substantive in the singular is often used without *εἷς*, as in English the indefinite article 'a' is preferred to the adjective 'one:' A. 18. 11, *ἐκάθισεν ἐνιαυτὸν καὶ μῆνας ἕξ*: Rev. 12. 14, *τρέφεται ἐκεῖ καιρόν.* But in Ja. 4. 13 some copies read *ποιήσωμεν ἐκεῖ ἐνιαυτὸν ἕνα.*

Some think that *εἷς* is used to mark a person of distinction: M. 19. 16, *καὶ ἰδοὺ εἷς προσελθὼν εἶπεν αὐτῷ.* In the parallel passage L. 18. 18, *ἄρχων τις.* See. J. 11. 49.

In enumerations *εἷς* may be rendered as an ordinal or a cardinal: Rev. 6. 1, *ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν σφραγίδων.*

εἷς is used for the ordinal *πρῶτος*: M. 28. 1, *εἰς μίαν σαββάτων*: Mk. 16. 2, *πρωΐ τῆς μιᾶς σαββάτων*: Tit. 3. 10, *αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ.*

Instead of the compounds *οὐδείς*, *μηδείς*, the adjective *πᾶς* is frequently used with a negative particle closely connected with the verb: M. 12. 25, *πᾶσα πόλις μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται*: Mk. 13. 20, *οὐκ ἂν ἐσώθη πᾶσα σάρξ*: L. 1. 37, *οὐκ ἀδυνατήσει παρὰ Θεῷ πᾶν ῥῆμα*: J. 3. 15, *ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται*: Rev. 22. 3, *πᾶν κατανάθεμα οὐκ ἔσται ἔτι*: M. 10. 29, *ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν.*

Reciprocity is sometimes expressed by the repetition of *εἷς* in a different case: 1 C. 4. 6, *ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε*: 1 Th. 5. 11, *οἰκοδομεῖτε εἷς τὸν ἕνα.* Similar forms are A. 2. 12, *ἄλλος πρὸς ἄλλον*: R. 15. 2, *ἕκαστος τῷ πλησίον.* The follow-

ing expressions are peculiar: Rev. 21. 21, *ἀνὰ εἷς ἕκαστος*: J. 8. 9, *εἷς καθεῖς*: R. 12. 5, *ὁ δὲ καθεῖς ἀλλήλων μέλη*. In 1 C. 14. 31, *δύνασθε γὰρ καθ' ἕνα πάντες προφητεύειν*: E. 5. 33, *πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα, ἕκαστος κ.τ.λ.*

Distributives are expressed by doubling cardinal numbers: Mk. 6. 7, *δύο δύο ἤρξατο ἀποστέλλειν*. The Greeks also use *δύο* with *ἀνά* or *κατά*. Compare Mk. 6. 39, 40, *ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια . . . ἀνέπεσον πρασιαὶ πρασιαί*: Æsch. *Persæ*, *μυρία μυρία*, i. e. *κατὰ μυριάδας*.

An ordinal may be employed to denote the companions of the person so designated: *τρίτος αὐτός*, myself and two others: 2 Pet. 2. 5, *ὄγδοον Νῶε ἐφύλαξε*, preserved Noah and seven with him.

ἐπάνω is used adverbially with cardinals: Mk. 14. 5, *πραθῆναι ἐπάνω τριακοσίων δηναρίων*, to be sold for three hundred pence and more: 1 C. 15. 6, *ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς*, appeared to five hundred brethren and more. Similar usages are, Plato, *μὴ ἔλαττον δέκα ἔτη γεγονότας*: Cæsar, *B. G.*, "occisis ad hominum millibus quatuor."

CHAPTER V.

ON THE OBLIQUE CASES.

Every object may be considered, (1) as an object by itself or individual whole without combination or contact with other things; (2) as a member of a greater whole in combination with and relation to other objects.

An object considered by itself is in the nominative case, but when it is considered in combination with and relation to other objects, one only can be adduced as independent, while the others must be represented as dependent and standing in relation to the one which is independent. This dependence is designated by a change of the definite appellation, which we call a *dependent* or *oblique case*. (*Rost*, pp. 371, 372.)

The oblique cases denote the relations of things to each other, and are especially used to express the object of an action or feeling.

The object is either immediate or remote. The *immediate* object is the thing produced or acted upon, ποιῶ τοῦτο, I do this: τύπτω αὐτόν, I strike him.

The remote object is the thing or person for which an action is done, or towards which it is directed.

The accusative, in its primary meaning, appears to denote the *immediate object* of an action, whether it be a thing produced by the action, or a previously existing object immediately affected by it.

The dative in its primary meaning appears to denote the *remote object* of an action as the thing or person to whom something is given. Hence it signifies the receiver; the object toward which any thing is directed; the object to which any thing is near or united; and (from the notion of union) the instrument with which an action is performed. Hence the dative in Greek answers to the Latin dative and ablative.

The genitive in its primary meaning appears to denote an object *from which something proceeds*, and then the possessor, to whom something belongs. Hence it signifies the author or cause of an action or thing; the quality which marks the class to which any thing belongs; the whole from which a part is taken; the object of an action or feeling; and the object to which some relation is expressed. Thus the genitive in Greek answers to the Latin genitive and ablative. (Jacob, § 123.)

A. 9. 4, *ἤκουσε φωνὴν λέγουσαν*, he heard and understood its articulate utterance (so 26. 14): 9. 7, *ἀκούοντες μὲν τῆς φωνῆς*, hearing the sound but not the words of the speaker.

IMMEDIATE OBJECT.

The accusative is the case of transition, and expresses the immediate object of verbs, in which the action passes on from the subject to an object.

All verbs take an accusative of the immediate object when its expression is necessary to complete the sense which the verb in that particular instance is intended to convey. Cf. Lat. 'adire aliquem,' 'convenire aliquem.' L. 24. 52, *προσκυνήσαντες αὐτόν*: Mk. 1. 40, *γονυπετῶν αὐτόν*: M. 9. 27, *ἐλέησον ἡμᾶς, υἱὲ Δαβίδ*: M. 21. 37, *ἐντραπήσονται τὸν υἱόν μου*: L. 8. 52, *ἔκλαιον πάντες καὶ ἐκόπτοντο αὐτήν*: A. 17. 23, *ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε*: Rev. 9. 20, *ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια*: L. 21. 36, *ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι*: H. 5. 2, *αὐτὸς περίκειται ἀσθένειαν*.

The accusative signifies that the object referred to is considered as the point toward which something is proceeding; that it is the end of the action or motion described, or the space traversed in such motion or direction. Hence it denotes (*a*) motion to an object; (*b*) distance in space; (*c*) duration in time; (*d*) the immediate object of a transitive verb; (*e*) the more remote object of any verb, whether it has another accusative or not; (*f*) the accusative of cognate signification, i. e., the secondary predication by way of emphasis of that which is already predicated by the verb itself; (*g*) an apposition to the object of the whole sentence; (*h*) the subject of the objective sentence when this is expressed in the infinitive mood. (Donaldson, § 460.)

The object regarded is supposed to rest and dwell upon the

mind for a certain time; is exhibited in length, extension, or, at least, continuous repetition and duration. (Q. R. No. 223.) Extension, L. 22. 41, *ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν*: J. 6. 19, *ἐληλακότες ὡς σταδίους εἴκοσι πέντε*. Duration, J. 2. 12, *ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας*: L. 15. 29, *τοσαῦτα ἔτη δουλεύω σοι*: 21. 9, *ἀπεδήμησε χρόνους ἱκανούς*.

MOTION TO AN OBJECT.

The use of the simple accusative to denote motion to a place is confined to the poets. Some, however, refer to this head, A. 27. 2, *μέλλοντι πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους*. The older writers used the affix *-δε*: *Οὐλυμπόνδε*, to Olympus: *οἴκαδε*, i. e., *οἴκονδε*, homewards: *Ἀθήναζε*, i. e., *Ἀθήνασδε*, to Athens. Sometimes *-σε* was used as *οὐρανόσε*, to heaven.

ACCUSATIVE OF THE REMOTE OBJECT.

Of this there are two distinct usages: (1) when the transitive verb takes two accusatives, one of which denotes the immediate, and the other the remote object of the action; (2) where one accusative denotes the whole body, the other a particular part of that body: *ὁ Κῦρος ἠρώτα τοὺς αὐτομόλους τὰ τῶν πολεμίων*: *πρῶτον γάρ μιν ἰόντα βάλε στῆθος*: *πάντα σε διδάξομαι*: *μήδε σὺ τόνδ' ἀποαίρεο κούρην*.

J. 19. 2, *ἱμάτιον πορφυροῦν περιέβαλον αὐτόν*: M. 27. 31, *ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ*: Mk. 9. 41, *ὃς ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος*: 1 C. 3. 2, *γάλα ὑμᾶς ἐπότισα*. LXX, Num. 11. 18, *τίς ἡμᾶς ψωμιεῖ κρέα*; so Is. 58. 14: Rev. 3. 18, *κολλούριον ἔγχρισον τοὺς ὀφθαλμούς σου*: L. 11. 46, *φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα*: A. 19. 13, *ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν*, Mk. 5. 7; 1 Th. 5. 27: J. 14. 26, *ἐκεῖνος ὑμᾶς διδάξει πάντα*: J. 16. 23, *ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου*: M. 21. 24, *ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα*. To this probably belongs H. 2. 17, *ἱλάσκεσθαι* (sc. *τὸν Θεὸν*) *τὰς ἁμαρτίας*.

The second accusative often appears as a tertiary predicate or an apposition: J. 6. 5, *ἵνα ποιήσωσιν αὐτὸν βασιλέα*: L. 19. 46, *ὑμεῖς αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν*: Ja. 5. 10, *ὑπόδειγμα λάβετε τῆς κακοπαθείας . . . τοὺς προφήτας*: Ph. 3. 7, *ταῦτα ἥγημαι ζημίαν*.

THE ACCUSATIVE OF COGNATE SIGNIFICATION.

This is found with verbs active, passive, and neuter, by the *figura etymologica:* 1 P. 3. 14, *τὸν φόβον αὐτῶν μὴ φοβηθῆτε*: M. 2. 10, *ἐχάρησαν χαρὰν μεγάλην*: J. 7. 24, *τὴν δικαίαν κρίσιν κρίνατε*: 1 T. 6. 12, *ὡμολογήσας τὴν καλὴν ὁμολογίαν.* With 1 P. 4. 1, *τὴν αὐτὴν ἔννοιαν ὁπλίσασθε*, compare Xen. *Anab.* vi. 3. 1, *χρὴ παρασκευασαμένους τὴν γνώμην πορεύεσθαι.*

The adverbial use of the accusative expressing a secondary predicate is very frequent: A. 20. 35, *πάντα ὑπέδειξα ὑμῖν*, in all things (so 1 C. 9. 25; Ph. 3. 8): M. 23. 37, *ὃν τρόπον*: G. 4. 1, *οὐδὲν διαφέρει δούλου*: J. 6. 10, *τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι*: J. 8. 25, *τὴν ἀρχὴν ὅ, τι καὶ λαλῶ ὑμῖν*: M. 10. 8, *δωρεὰν ἐλάβετε δωρεὰν δότε*: E. 3. 1. 14, *τούτου χάριν*: G. 3. 19, *τῶν παραβάσεων χάριν*: M. 13. 16, *ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε*: M. 10. 23, *οὐ μὴ τελέσητε τὰς πόλεις*, q. d., *τὴν εἰς τὰς πόλεις ὁδόν*: 2 C. 3. 18, *τὴν αὐτὴν εἰκόνα μεταμορφούμεθα*, after the same model we are in process of transformation: 2 C. 6. 13, *τὴν δὲ αὐτὴν ἀντιμισθίαν πλατύνθητε καὶ ὑμεῖς*, "upon the same principle of returning like for like be ye also widened." Wratislaw.

To this we may refer the accusative of time and space: 1 P. 4. 2, *τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρόνον*: J. 4. 52, *χθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.*

The neuters of *οὗτος, αὐτός, τίς*, are often thus employed adverbially to denote 'why,' 'for this reason:' Latin, 'quid cunctaris?' German, 'was mögest du?' Cicero, *Ad Div.* vii. 1, 'utrumque lætor,' I feel both delights, I am delighted on both accounts: Xen. *Anab.* i. 9. 21, *καὶ γὰρ αὐτὸ τοῦτο*: Plato, *Protag.* 310 E, *αὐτὰ ταῦτα νῦν ἥκω παρά σε*: Demosth. *Fals. Leg.*, *ὃ καὶ θαυμάζω*, wherefore I wonder: Aristoph. *Ranæ* 703, *εἰ δὲ τοῦτ' ὀγκωσόμεσθα κἀποσεμνυνούμεθα τὴν πόλιν* (so 1368).

This adverbial accusative is used in G. 2. 10; 2 P. 1. 5, *αὐτὸ τοῦτο*, for this very reason: Ph. 2. 18, *τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε*, and for the same reason do ye also rejoice: Ph. 1. 9, *καὶ τοῦτο προσεύχομαι ἵνα κ.τ.λ.*, and therefore I pray that . . .: Ph. 1. 25, *καὶ τοῦτο πεποιθὼς οἶδα*, and therefore I know with confidence: 2 C. 2. 3, *καὶ ἔγραψα ὑμῖν τοῦτο αὐτό*, and I write for this very reason: 1 C. 10. 6, *ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν*, in these things, however, they became models to warn us; where Mr. Wratislaw quotes Aristoph. *Pax* 414,

ταῦτ' ἄρα πάλαι τῶν ἡμερῶν παρεκλεπτέτην, these then were the reasons why they had long been stealing off a portion of the days: Æsch. *Prom.* v. 275, *ταῦτά τοι πλανωμένη πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει*, in this way calamity wanders about, and approaches sometimes one person, sometimes another. (Notes and Dissertations, pp. 94. 100. 117).

THE ACCUSATIVE IN APPOSITION TO THE WHOLE SENTENCE.

Sometimes an accusative is put in apposition to the object of a sentence: R. 8. 3, *τὸ ἀδύνατον τοῦ νόμου . . . ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας . . . κατέκρινε τὴν ἁμαρτίαν*: 12. 1, *παρακαλῶ ὑμᾶς παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν εὐάρεστον τῷ Θεῷ τὴν λογικὴν λατρείαν*. So A. 26. 3.

THE ACCUSATIVE AS SUBJECT OF THE INFINITIVE.

The subject of the verb in the infinitive mood is put in the accusative case; but after verbs of commanding, entreating, *ἵνα* with the conditional mood is used: M. 16. 13, *τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;* A. 16. 15, *εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι*: R. 15. 8, *λέγω δὲ Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι τῆς περιτομῆς*: 1 C. 7. 26, *νομίζω οὖν τοῦτο καλὸν ὑπάρχειν*: L. 24. 23, *οἳ λέγουσιν αὐτὸν ζῆν*: A. 26. 26, *λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν*: M. 4. 3, *εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται*. Both are used with *θέλω* Mk. 10. 35, 36, *θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν ποιήσῃς ἡμῖν. Ὁ δὲ εἶπεν αὐτοῖς· Τί θέλετε ποιῆσαί με ὑμῖν;*

THE GENITIVE.

The genitive denotes every kind of relationship. The primary idea is the 'whence-case,' and invariably expresses the antecedent notion. Its regular uses may be divided into the three heads of ablative, partitive, relative. Under ablative and partitive may be arranged all those usages which are expressed by the prepositions 'of,' 'from.' Thus Donaldson remarks, § 448, "Whenever we wish to express that an object is the starting-point *from* which we set out, the cause *of* some action, the substance *from* which we derive a sensation, or the source *from* which something else proceeds, the material *of* which it is made, or *of* which it is full; that it is something from which we desist, *from* which we are separated or set free, or *of* which we are deprived, in all these instances we have the

Greek genitive as an *ablative* case. And when we wish to express that an object is a whole, *from* or *out of* which we take or give a part, we employ the Greek genitive as a partitive case."

With this we may compare the account of the genitive in English, given in Angus's Handbook of the English Tongue: "The genitive has a double force, *attributive* and *objective*. The *attributive* genitive indicates some quality of the noun on which it is dependent, as origin, or agency, possession, mutual relation of persons, quality, material or substance of which something is made, or the class to which it belongs as part of a whole; the genitive of definition, or partitive genitive, as this last is sometimes called. The *objective* genitive expresses the object of some feeling or action."

THE GENITIVE OF ABLATION.

With verbs of removal: L. 16. 4, *ὅταν μετασταθῶ τῆς οἰκονομίας*: Mk. 2. 21, *αἴρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ*: A. 15. 29, *ἀπέχεσθαι εἰδωλοθύτων*: 1 T. 6. 5, *ἀπεστερημένων τῆς ἀληθείας*: Xen. *Anab.* v. 1. 2, *παυσάμενος τούτων τῶν πόνων*: 1 P. 4. 1, *ὁ παθὼν ἐν σαρκὶ πέπαυται ἁμαρτίας*: E. 4. 18, *ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ*: 2 P. 2. 14, *ἀκαταπαύστους ἁμαρτίας*. Sometimes a preposition is inserted: Rev. 14. 13, *ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν*.

With verbs denoting production or its result: Hdt. v. 82, *χαλκοῦ ποιέονται τὰ ἀγάλματα*: ii. 138, *ἐστρωμένη ἐστὶ ὁδὸς λίθου*. This use of the genitive is sometimes accompanied by *ἀπό*, or *ἐκ*: J. 2. 15, *ποιήσας φραγέλλιον ἐκ σχοινίων*: M. 27. 29, *πλέξαντες στέφανον ἐξ ἀκανθῶν*.

THE GENITIVE OF ORIGIN.

To this head of ablation we may refer the genitive of derivation, source, origin: L. 3. 23, *υἱὸς Ἰωσὴφ, τοῦ Ἡλί*: R. 1. 6, *κλητοὶ Ἰησοῦ Χριστοῦ*: A. 1. 4, *τὴν ἐπαγγελίαν ἣν ἠκούσατέ μου*: J. 6. 45, *ἔσονται πάντες διδακτοὶ τοῦ Θεοῦ*: E. 6. 11, *τὴν πανοπλίαν τοῦ Θεοῦ*, source, origin, whence the armour comes: E. 6. 17, *τὴν μάχαιραν τοῦ Πνεύματος*, the word which the Spirit supplies, the word of God, the *δύναμις Θεοῦ*, R. 1. 16; 1 C. 1. 18; H. 4. 12; E. 2. 14, *τὸ μεσότοιχον τοῦ φραγμοῦ*, the wall which resulted from the fence between Jew and Gentile: 1 T. 4. 1, *διδασκαλίαις δαιμονίων*, doctrines sug-

gested by devils (gen. *subjecti*): E. 6. 4, *ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου*, Him from whom they proceed, and by whose Spirit they must be regulated.

Thus the genitive is used with substantives to denote the cause or origin of a thing: 2 T. 1. 8, *δέσμιον αὐτοῦ*, gen. *auctoris*, whom He has made a prisoner: 2 C. 11. 26, *κινδύνοις ποταμῶν καὶ λῃστῶν*: E. 4. 18, *τῆς ζωῆς τοῦ Θεοῦ*: R. 4. 13, *διὰ δικαιοσύνης πίστεως*: E. 1. 13, *τὸν λόγον τῆς ἀληθείας*, gen. *substantiæ*, truth was its very essence and substance.

Also definite agency: 2 Th. 2. 13, *ἐν ἁγιασμῷ Πνεύματος*: E. 1. 18, *ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ*, the hope which the calling works in the heart (gen. of the *causa efficiens*): 1 Th. 1. 6, *χαρᾶς Πνεύματος*, joy inspired by and emanating from the Spirit: E. 4. 4, *ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν*.

THE GENITIVE OF FULNESS AND DEFICIENCY.

To this we may refer verbs and nouns of fulness, as these denote the matter or substance; also of want, as these imply separation or removal from the object: M. 23. 28, *μεστοὶ ὑποκρίσεως καὶ ἀνομίας*: R. 15. 13, *ὁ Θεὸς πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης*: L. 1. 53, *πεινῶντας ἐνέπλησεν ἀγαθῶν*: A. 5. 28, *πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν*: J. 2. 7, *γεμίσατε τὰς ὑδρίας ὕδατος*: M. 22. 10, *ἐπλήσθη ὁ γάμος ἀνακειμένων*: L. 11. 39, *τὸ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας*: L. 15. 17, *πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων*: L. 4. 28, *ἐπλήσθησαν πάντες θυμοῦ*: A. 2. 28, *πληρώσεις με εὐφροσύνης*: 27. 38, *κορεσθέντες τροφῆς*: Mk. 14. 13, *κεράμιον ὕδατος*: 3, *ἀλάβαστρον μύρου νάρδου*: J. 21. 8, *τὸ δίκτυον τῶν ἰχθύων*: Ja. 1. 5, *εἴ τις ὑμῶν λείπεται σοφίας*: R. 3. 23, *πάντες ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ*: L. 22. 35, *ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων μὴ τινὸς ὑστερήσατε; Οἱ δὲ εἶπον· Οὐδενός*: A. 17. 25, *οὐδὲ θεραπεύεται προσδεόμενος τινός*.

To this class belong the collective words which are followed by a genitive: A. 6. 7, *ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν —πολὺς ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει*: 1. 15, *ὄχλος ὀνομάτων*: L. 1. 10, *πᾶν τὸ πλῆθος τοῦ λαοῦ*: J. 5. 3, *πλῆθος πολὺ τῶν ἀσθενούντων*: A. 28. 3, *φρυγάνων πλῆθος*: M. 8. 30, *ἀγέλη χοίρων*: L. 16. 6, *ἑκατὸν βάτους ἐλαίου*.

Quantitative nouns estimated by measurement: A. 1. 12, *σαββάτου ἔχον ὁδόν*: L. 2. 44, *ἦλθον ἡμέρας ὁδόν*.

This is frequently used with *ἀπό*, marking its use as the genitive of ablation: J. 11. 18, *ἦν ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε*: Rev. 14. 20, *ἀπὸ σταδίων χιλίων ἑξακοσίων.*

THE GENITIVE OF PERCEPTION.

The perceptions of the senses, hearing, smelling, taste, and mental emotions, are expressed by the genitive of ablation. The object itself is regarded as the source or material from which the perception emanates, and the percipient is supposed to draw his perception from that object, which is therefore placed in the genitive. In a secondary sense the object may be said to be the generic origin of the sensation: L. 14. 24, *οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου*: A. 23. 14, *μηδενὸς γεύσασθαι.* In the New Testament the verbs *ἐσθίειν*, *φαγεῖν* are repeatedly followed by *ἀπό*, *ἐκ*, see M. 15. 27; 1 C. 11. 28; H. 13. 10. Of this there is no exact instance in classic Greek, though *ἀπολαύειν ἀπό τινος* is akin to it: A. 9. 1, *ἐμπνέων ἀπειλῆς καὶ φόνου*, inwardly breathing (redolent of) threatening and murder: Arist. *Equit.* 457, *οὗτος ἤδη κακίας καὶ συκοφαντίας πνεῖ*: L. 15. 25, *ἤκουσε συμφωνίας καὶ χορῶν*: Mk. 14. 64, *ἠκούσατε τῆς βλασφημίας*: L. 17. 32, *μνημονεύετε τῆς γυναικὸς Λώτ*: L. 1. 72, *μνησθῆναι διαθήκης.* When verbs of remembrance are followed by a *genitive* the meaning is simply 'to remember,' the object being regarded as that from which the memory emanates; by an *accusative*, 'to keep in remembrance,' 'to bear in mind:' A. 20. 33, *ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα*: 1 T. 3. 1, *εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ*: Philemon 20, *ναὶ ἐγώ σου ὀναίμην*: R. 15. 24, *ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.*

THE GENITIVE OF PARTITION.

In some of the preceding instances which denote the measurement of time, space, or which express mental perceptions, the genitive of ablation passes insensibly into the genitive of partition.

The genitive of time expresses within the space of a certain amount of time, or within the limits of the year or day: *οἱ πολέμιοι ἀπεχώρησαν νυκτός.* In the latter usage we may supply *μέρει* or *ὥρᾳ*, which renders it partitive or possessive: Mk. 13. 35, *οὐκ οἴδατε πότε ὁ κύριος τῆς οἰκίας ἔρχεται ὀψὲ*

ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, where a portion of the night is evidently intended. So M. 25. 6, *μέσης νυκτὸς κραυγὴ γέγονεν*: A. 26. 13, *ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον.*

The partitive use of the genitive is clear in 1 C. 10. 21, *οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαιμονίων*: 2 T. 2. 6, *τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν*: H. 7. 13, *φυλῆς ἑτέρας μετέσχηκεν*: 1 C. 10. 16. 18, *κοινωνία τοῦ αἵματος τοῦ Χριστοῦ, κοινωνοὶ τοῦ θυσιαστηρίου*: H. 3. 1, *κλήσεως ἐπουρανίου μέτοχοι.*

So also with adjectives of an indefinite number, with pronouns or superlatives, where the substantive is considered as a whole, and the adjective as a part: M. 3. 7, *πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων*: M. 15. 37, *τὸ περισσεῦον τῶν κλασμάτων*: L. 19. 8, *τὰ ἡμίση τῶν ὑπαρχόντων μου*: M. 27. 47, *τίνες τῶν ἐκεῖ ἑστώτων*: L. 14. 15, *τὶς τῶν συνανακειμένων*: 1 C. 15. 9, *ὁ ἐλάχιστος τῶν ἀποστόλων.*

εἶναι and *γίγνεσθαι* are repeatedly used in this sense: M. 6. 13, *σοῦ ἐστὶν ἡ βασιλεία*: L. 20. 33, *τίνος αὐτῶν γίνεται γυνή;* R. 14. 8, *ἐάν τε οὖν ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν*: 2 T. 2. 19, *ἔγνω Κύριος τοὺς ὄντας αὐτοῦ*: H. 10. 39, *ἡμεῖς οὐκ ἐσμὲν ὑποστολῆς*: 12. 11, *πᾶσα παιδεία οὐ δοκεῖ χαρᾶς εἶναι*: 1 C. 1. 12, *ἐγὼ μέν εἰμι Παύλου*: Mk. 10. 14, *τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ*, for to such belongs the kingdom of God: Xen. *Anab.* ii. 1. 4, *τῶν γὰρ μάχην νικώντων καὶ τὸ ἄρχειν ἐστί*, for to those who win the battle belongs the sovereignty as well: 9, *οὐ τῶν νικώντων εἴη τὰ ὅπλα παραδιδόναι.*

Verbs which do not in themselves denote participation, but which imply acquisition of part of the object, are followed regularly by a genitive of partition: L. 16. 24, *ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος*: 1. 9, *ἔλαχε τοῦ θυμιάσαι*: 20. 35, *οἱ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν*: A. 27. 36, *προσελάβοντο τροφῆς.* With this compare L. 24. 42, *ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου*: 2 T. 2. 16, *ἐπὶ πλεῖον προκόψουσιν ἀσεβείας*, they will advance to greater measures of ungodliness.

THE GENITIVE OF RELATION.

Under this head come all the uses where we may introduce the words 'in regard or respect to,' 'pertaining to:' Mk. 14. 64, *ἔνοχον θανάτου*: H. 6. 9, *τὰ κρείττονα καὶ ἐχόμενα σωτηρίας*, quæ ad salutem faciunt; quæ ad salutem proxime adducunt:

Xen. *Anab.* vi. 3. 1, *κοινῇ τῆς σωτηρίας ἔχεσθαι. τοῦ πάθους οἰκτείρω σε. αἰτιῶνται ἀλλήλους τοῦ γεγενημένου. τῆς μὲν τόλμης οὐ θαυμάζω. εὐχωλῆς ἐπιμέμφεται.*

The gen. marks the standard of comparison with comparatives, superlatives, and all words which denote comparison, value, buying, selling, exchanging: Mk. 4. 32, *πάντων τῶν λαχάνων μείζων*: M. 10. 29, *οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται;* M. 16. 26, *τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;* M. 26. 9, *ἠδύνατο τοῦτο τὸ μύρον πραθῆναι πολλοῦ*: 1 C. 6. 20, *ἠγοράσθητε τιμῆς*: M. 10. 31, *πολλῶν στρουθίων διαφέρετε ὑμεῖς*: J. 8. 55, *ἔσομαι ὅμοιος ὑμῶν ψεύστης*, denoting comparison, or resemblance in internal character. E. 4. 16, *διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας*, gen. *definitivus*, by which the predominant use, purpose, or destination of the *ἁφή* is specified and characterized 'through every joint for the supply,' *τῆς* denotes the specific *ἐπιχορ.*, which Christ supplies: E. 2. 12, *ξένοι τῶν διαθηκῶν*, strangers in regard to the covenants; gen. of 'the point of view.' So 1 Tim. 1. 16, *πρὸς ὑποτύπωσιν τῶν μελλόντων*: G. 2. 17, *ἁμαρτίας διάκονος*, a furtherer, a promoter of sin: 2 Th. 2. 11, *ἐνέργειαν πλάνης*, a working which tends to enhance and develope delusion: H. 9. 21, *σκεύη τῆς λειτουργίας*, vessels for the service: E. 1. 14, *εἰς ἀπολύτρωσιν τῆς περιποιήσεως*, to effect redemption in respect to purchasing: Rev. 18. 14, *ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου* (i. e. *ἡ ὀπώρα ἧς ἐπιθυμεῖ ἡ ψυχή σου*, the fruits which thy soul desires): E. 4. 29, *πρὸς οἰκοδομὴν τῆς χρείας*, for edification in respect of the need, the genitive of remote reference or of the point of view; edifying which satisfies the need: *ἀναγκαῖον ὂν τῇ προκειμένῃ χρείᾳ*, Theophylact.

Hence varied relations of time and place: M. 1. 11, *τῆς μετοικεσίας Βαβυλῶνος*, the transmigration in regard to Babylon: C. 1. 20, *διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ*: Jude 6, *εἰς κρίσιν μεγάλης ἡμέρας.*

From the genitive of price there is an immediate transition to that of cause or motive: A. 21. 20, *πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι*: 26. 3, *γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων*: Ja. 1. 13, *ὁ γὰρ Θεὸς ἀπείραστός ἐστι κακῶν*, is unassailed as far as regards evil thoughts.

IDIOMATIC USAGES OF THE GENITIVE.

Besides these there are certain idiomatic usages which are

stamped with a special impress, such as the possessive genitive, the genitive of contact, the tentative use, and the genitive absolute. (Donaldson, § 454.)

The possessive genitive is nearly allied to the genitive of partition, and may be rendered by the English 'of or belonging to:' E. 1. 1, *ἀπόστολος Χρ. Ἰησοῦ*, the Master whose minister and servant he was: A. 27. 23; R. 1. 1; 1 Th. 2. 6. This must be distinguished from the gen. of ablation, which would mark the source of his commission. The principle adopted by the poets of using this genitive as a substitute for an epithet is greatly extended by the writers of the New Testament from the influence of corresponding expressions in Hebrew. Thus we have Soph. *Antig.* 114, *λευκῆς χίονος πτέρυξ*, a snow-white wing: *Electra* 19, *ἄστρων εὐφρόνη*, a starry night: Eurip. *Phœn.* 1616, *τραύματα αἵματος*, bloody wounds. These genitives express much greater intensity than any mere qualifying adjective, as the quality is considered to be an essential and component part of the subject to which it is attributed.

L. 16. 8, *τὸν οἰκονόμον τῆς ἀδικίας*: R. 1. 26, *πάθη ἀτιμίας*: 2 Th. 2. 11, *ἐνέργειαν πλάνης*, an efficacy of delusion: 1 T. 6. 17, *ἐπὶ πλούτου ἀδηλότητι*: R. 7. 24, *σώματος τοῦ θανάτου τούτου*: H. 1. 3, *τῷ ῥήματι τῆς δυνάμεως αὐτοῦ*: Rev. 13. 3, *ἡ πληγὴ τοῦ θανάτου αὐτοῦ*: Ja. 1. 25, *ἀκροατὴς ἐπιλησμονῆς*: E. 2. 2, *τοῖς υἱοῖς τῆς ἀπειθείας*, a disobedience to which they belong as children to a parent. "This marks more vividly than the adjectival construction the essential and innate disobedience of the subjects." Ellicott. E. 1. 13, *τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν*, the good news which turns upon and reveals your salvation: 1. 10, *εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν*, the dispensation characterized by, and so to be set forth in, the fulness of time. "Propria plenitudini temporum." R. 11. 5, *κατ' ἐκλογὴν χάριτος*, according to a selection of favour, i. e. on the principle of a selection made by gratuitous favour.

The genitive of possession may denote either the subject or the object: E. 6. 19, *τὸ μυστήριον τοῦ εὐαγγελίου subjecti*, the mystery which the Gospel involves: E. 1. 9, *τὸ μυστήριον τοῦ θελήματος objecti*, in the matter of, concerning the will. In Rev. 19. 10 both senses may be involved: *ἡ μαρτυρία τοῦ Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας*, the testimony borne to Jesus, *or*, the testimony proceeding from Jesus.

The following are objective genitives; *τοῦ ἄνδρος εὐμένεια*, goodwill to the man: *ἐπικούρημα τῆς χίονος*, defence against the snow: M. 10. 1, *ἐξουσίαν πνευμάτων ἀκαθάρτων*, power over unclean spirits: 10. 5, *εἰς ὁδὸν ἐθνῶν*, way leading to the Gentiles: H. 11. 26, *τὸν ὀνειδισμὸν τοῦ Χριστοῦ*, reproach sustained for Christ: C. 1. 24, *τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ*: J. 2. 17, *ὁ ζῆλος τοῦ οἴκου σου*: Tit. 2. 14, *ζηλωτὴν καλῶν ἔργων*, specifying the object about which the *ζῆλος* was displayed: 2 T. 1. 8, *τὸ μαρτύριον τοῦ Κυρίου ἡμῶν*, about our Lord. "Omnis prædicatio vel confessio quæ de Christo fit apud homines." R. 9. 23, *σκεύη ὀργῆς, ἐλέους*, vessels which are objects of wrath, of mercy: A. 9. 15, *σκεῦος ἐκλογῆς*, an instrument, which is an object of selection: E. 4. 23, *τῷ Πνεύματι τοῦ νοὸς ὑμῶν*, the Divine spirit with which the *νόος* is endued, of which it is the *receptaculum*.

So with the possessive pronoun: L. 22. 19, *εἰς τὴν ἐμὴν ἀνάμνησιν*, for remembrance of me. The genitive (subjecti) is also used in apposition with the personal pronoun implied in the possessive adjective: C. 4. 18, *ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου*.

THE GENITIVE OF PREDOMINATING QUALITY.

The genitive is used to define the characteristic quality and design of the preceding substantive: M. 22. 11, *ἔνδυμα γάμου*: 24. 15, *τὸ βδέλυγμα τῆς ἐρημώσεως*: 2 Th. 2. 9, *τέρατα ψεύδους*: H. 1. 8, *ῥάβδος εὐθύτητος*: E. 5. 2, *εἰς ὀσμὴν εὐωδίας*: 2 P. 2. 1, *αἱρέσεις ἀπωλείας*, perdition was their mark and character: 2. 14, *κατάρας τέκνα*, they had not the character of children at all except in relation to the curse: 1 P. 5. 14, *ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης*: G. 5. 1, *ζυγῷ δουλείας*: E. 6. 12, *τὰ πνευματικὰ τῆς πονηρίας*, the spiritual communities of wickedness, characterized by essential *πονηρία*: 1 P. 1. 14, *τέκνα ὑπακοῆς*, children of obedience, to whom obedience is as a mother communicating her nature to yours (Wordsworth): Mk. 1. 4, *βάπτισμα μετανοίας*, baptism which binds to repentance, to change of heart and life: H. 4. 2, *ὁ λόγος τῆς ἀκοῆς*, the word of hearing, the word uttered in order to be heard: Ja. 2. 4, *κριταὶ διαλογισμῶν πονηρῶν*, judges (under the bias) of evil musings: R. 9. 31, *νόμος δικαιοσύνης*, a law or system for gaining righteousness: G. 5. 5, *ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα*. The Jew regarded *δικαιοσύνη* as something

outward, present, realizable; the Christian as something inward, future, and, save through faith in Christ, unattainable. *Δικαιοσύνη* is one of the divine results which stretch into eternity, and involves the idea of future blessedness and glorification. H. 13. 20; 1 Th. 5. 23, *ὁ Θεὸς τῆς εἰρήνης*, God the author of peace, the God of whom peace is a characterizing attribute; the gen. marks the deep inward peace and tranquillity which as God's especial gift stands in close alliance with holiness. In cognate expressions, as A. 7. 2, *ὁ Θεὸς τῆς δόξης*: E. 1. 17, *ὁ πατὴρ τῆς δόξης*: Ja. 2. 1, *τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης*, the gen. is said to be a Hebraism, having merely the qualifying power of an adjective. But no one would render Ja. 1. 17, *τοῦ πατρὸς τῶν φώτων*, 'the enlightened father,' rather than the source of all enlightening qualities. Hence we may consider *τῆς δόξης* to mean the Author of Glory to whom all glory belongs, in whom all glory consists. E. 1. 13, *τῷ πνεύματι τῆς ἐπαγγελίας*, is more than the promised spirit, as it means the spirit, the main subject and theme of promise: E. 3. 11, *κατὰ πρόθεσιν τῶν αἰώνων*, the purpose determined on in the ages: R. 15. 5, *Θεὸς τῆς ὑπομονῆς*. "Deus qui largitur *ὑπομονήν*." Tittmann. God who imparts brave patience. 1 P. 5. 10, *Θεὸς χάριτος*, God who is the author of grace.

Many substantives are joined with *πνεῦμα* to denote the specific *χάρισμα*, or characteristic quality. Thus J. 14. 17, *τὸ πνεῦμα τῆς ἀληθείας*, the Spirit, who is the author and teacher of truth: H. 10. 29, *τὸ πνεῦμα τῆς χάριτος*, the giver of grace: R. 1. 4, *πνεῦμα ἁγιωσύνης*, essentially holy, and the efficient agent of holiness. "Non quidem id ipsum quod *πνεῦμα ἅγιον*, sed gravius et *ἐμφατικῶς* sermone venerandum." (Bretschneider.) Then we have a number of other passages where *πνεῦμα ultimately* refers to the Holy Spirit as the inworking power, but immediately to the state of the inward spirit, as wrought upon by the Holy Spirit: G. 6. 1, *πνεύματι πραΰτητος*: R. 8. 15, *πνεῦμα υἱοθεσίας*: 2 C. 4. 13, *τὸ αὐτὸ πνεῦμα τῆς πίστεως*: E. 1. 17, *πνεῦμα σοφίας καὶ ἀποκαλύψεως*.

In R. 11. 8, we have *πνεῦμα κατανύξεως*, spirit of slumber. The word is used for deep sleep by LXX, in Is. 29. 10. *κατάνυξις* is clearly derived from *κατανύσσω*, prick sharply, A. 2. 37. The connexion between *κατάνυξις* and torpidity, apathy, numbness, insensibility, is not apparent. Mr. Wratis-

law traces it by reminding us of the effect produced by the habitual use of a needle, which causes insensibility by constant pricking. "A person who habitually neglects the prickings of conscience becomes dead and insensible to them, just like the needle-woman's fingers. And the metaphor would naturally come to a tent-maker, which was the ordinary trade of St. Paul." (Notes and Dissertations, p. 87.)

THE GENITIVE OF CONTACT.

The genitive is used after verbs of contact and adhesion, on the principle that the thing touched becomes part of the object with which it is in contact: Eurip. *Hec.* 398, *ὁποῖα κίσσος δρυὸς ὅπως τῆσδ' ἔξομαι*, as ivy to oak, thus will I cling to her: J. 20. 17, *μή μου ἅπτου*, do not fasten on me: 2 C. 6. 17, *ἀκαθάρτου μὴ ἅπτεσθε*: L. 8. 44, *ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ*: H. 12. 20, *κἂν θηρίον θίγῃ τοῦ ὄρους*: H. 11. 28, *ἵνα μὴ ὁ ὀλοθρεύων θίγῃ αὐτῶν*: H. 6. 9, *τὰ ἐχόμενα σωτηρίας*, things conjoined with salvation: Mk. 5. 41, *κρατήσας τῆς χειρὸς τοῦ παιδίου*: A. 3. 7, *πιάσας αὐτὸν τῆς δεξιᾶς χειρός*. "In all such adhesions and attachments the object attached is regarded as really separable; the idea of conjunction is conveyed by the verb, and the genitive according to its proper ablative meaning, implies that there is at least a partial disjunction." Donaldson.

THE TENTATIVE USE OF THE GENITIVE.

The genitive is joined to a number of verbs implying an attempt to attain an object. This is in strict accordance with the primary idea of the genitive as expressing the antecedent notion; the source from which the act of body or mind takes its rise: 1 T. 3. 1, *εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ*: H. 11. 16, *κρείττονος ὀρέγονται τουτέστιν ἐπουρανίου*: M. 5. 28, *ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς*.

Here we may place A. 3. 12, *πεποιηκόσι τοῦ περιπατεῖν αὐτόν*: LXX, Josh. 22. 26, *ποιῆσαι τοῦ οἰκοδομῆσαι*: A. 7. 19, *ἐκάκωσε τοῦ ποιεῖν*: A. 15. 20, *ἐπιστεῖλαι αὐτοὺς τοῦ ἀπέχεσθαι*: A. 20. 30, *ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν*.

This usage is explained in two ways. The verbs mean to set one's mind towards the attainment of an object, and may thus be connected with verbs which imply fulness or want;

or they indicate motion in a presumed direction, so that until the object is reached, the genitive is used as the case of separation. If, however, the motion is supposed to be completed, and the object is reached, then the accusative is used as the case of terminated action.

THE GENITIVE ABSOLUTE.

The genitive absolute expresses the time when, or the cause why—the source, the fact, the event, from which something else proceeds: Mk. 10. 17, *ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμὼν εἷς ἐπηρώτα αὐτόν*: Mk. 11. 27, *ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς*: L. 17. 12, *εἰσερχομένου αὐτοῦ εἴς τινα κώμην ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες*: L. 18. 40, *ἐγγίσαντος αὐτοῦ ἐπηρώτησεν αὐτόν*: A. 24. 10, *ἀπεκρίθη ὁ Παῦλος νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν*. In all these instances the participle asserts a secondary predicate, which was the occasion of the action stated by the primary predicate.

THE DATIVE.

The dative is the where-case, the case of rest, generally with the aid of a preposition.

The object referred to is considered as the point of juxtaposition, or immediate proximity; as receptive of accession or gain, or as having additions made to it.

The usages of the genitive and dative may be thus contrasted: the genitive denotes separation, subtraction, comparison of different things; the dative denotes proximity, addition, equality, or sameness.

The usages of the dative are four: coincidence or contingency; instruments, or proximate causes of the action; recipients, or persons immediately interested in the action; special limitations.

The dative expresses the second term of two nouns standing in relation to each other, but with the additional notion of an interval lying between the two objects. (Q. R. No. 225.)

THE DATIVE OF COINCIDENCE.

The point of time is regularly expressed by the dative: L. 2. 41, *ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἰερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα*: M. 16. 21, *τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι*:

Mk. 6. 21, *Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει*: L. 12. 20, *ταύτῃ τῇ νυκτί*: A. 21. 26, *τῇ ἐχομένῃ ἡμέρᾳ*.

Sometimes also the duration: R. 16. 25, *κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου*, in accordance with the unveiling of a secret hidden in silence through eternal times, i. e., throughout the whole period from the commencement of time: 1 Tim. 2. 6, *τὸ μαρτύριον καιροῖς ἰδίοις*, the import of the testimony to be set forth in its proper seasons; the dative of the time wherein the action takes place. This form of the temporal dative approximates to the ordinary use of the temporal genitive, which rarely occurs in the New Testament: A. 8. 11, *διὰ τὸ ἱκανῷ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς*.

Thus it indicates a coincident or contingent circumstance of manner, accompaniment, so that it is really equivalent to an adverb: 1 J. 3. 18, *μὴ ἀγαπῶμεν λόγῳ μηδὲ γλώσσῃ, ἀλλ' ἔργῳ καὶ ἀληθείᾳ*: A. 16. 37, *δείραντες ἡμᾶς δημοσίᾳ· λάθρα ἡμᾶς ἐκβάλλουσιν*: Rev. 14. 18, *ἐφώνησε κραυγῇ μεγάλῃ*: J. 21. 8, *οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον*: G. 3. 3, *ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε*: J. 21. 19, *σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν*: G. 2. 5, *οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ*, by yielding the subjection they claimed (Rhetorical Use of the Article).

THE DATIVE OF QUALIFYING CIRCUMSTANCE.

Hence the dative is used to indicate the definitive or qualifying circumstance, 'by,' 'in respect to:' G. 2. 15, *ἡμεῖς φύσει Ἰουδαῖοι*: G. 1. 22, *ἤμην ἀγνοούμενος τῷ προσώπῳ*.

The general limiting nature of the dative may here be fully recognized. St. Paul was not unknown to the churches in every sense, but only in regard to his outward appearance. This particular dative, commonly called the dative 'of reference to,' must be clearly distinguished both from the instrumental and the modal dative (1 C. 11. 5), though allied to them. It must rather be considered a local dative ethically used. (Ellicott.) 1 T. 4. 3, *ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσιν τὴν ἀλήθειαν πιστοῖς*: the dative marks the objects for whom the food was created (*βρώματα*). This was indeed created for *all*, but it was only in the case of the *πιστοί*, after a receiving *μετὰ εὐχαριστίας*, which is the condition attached, that the true end of creation was fully satisfied.

The dative of norm or rule: A. 15. 1, *ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωυσέως οὐ δύνασθε σωθῆναι*: G. 6. 16, *ὅσοι τῷ κανόνι τούτῳ στοιχοῦσιν*: Ph. 3. 16.

The specific part in which one is affected. The local dative ethically used: A. 18. 5, *συνείχετο τῷ πνεύματι*: R. 4. 19, *μὴ ἀσθενήσας τῇ πίστει*: M. 11. 29, *ταπεινὸς τῇ καρδίᾳ*: L. 1. 51, *ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν*: A. 7. 51, *ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν*: L. 2. 52, *προέκοπτε σοφίᾳ καὶ ἡλικίᾳ*: 1 Th. 3. 12, *περισσεύσαι τῇ ἀγάπῃ*: Tit. 2. 2, *ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ*.

External accompaniments are regularly expressed by the dative, even without a preposition: Rev. 8. 4, *ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων*, together with the prayers of the saints: C. 2. 14, *ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν*, having cancelled the hostile bond, together with its ordinances.

From this use we may explain its connexion with verbs denoting companionship, contact, close intercourse: M. 8. 1, *ἠκολούθησαν αὐτῷ ὄχλοι πολλοί*: M. 12. 46, *ζητοῦντες αὐτῷ λαλῆσαι*: A. 18. 19, *διελέχθη τοῖς Ἰουδαίοις*: 2 C. 12. 19, *πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα ;* A. 24. 26, *ὡμίλει αὐτῷ*: M. 5. 40, *τῷ θέλοντί σοι κριθῆναι*: A. 25. 24, *περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι*: R. 11. 2, *ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραήλ*: M. 9. 10, *συνανεκεῖντο τῷ Ἰησοῦ*: L. 24. 15, *συνεπορεύετο αὐτοῖς*: R. 8. 16, *αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν*: 2 C. 5. 20, *καταλλάγητε τῷ Θεῷ*.

Verbs and nouns denoting juxta-position, similarity, peculiar appropriation, and the reverse, take the dative of proximity or accompaniment: M. 7. 24, *ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ*: M. 20. 12, *ἴσους ἡμῖν αὐτοὺς ἐποίησας*: Ph. 2. 27, *ἠσθένησε παραπλήσιον θανάτῳ*: H. 6. 7, *(γῆ) τίκτουσα βοτάνην εὔθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται*.

THE DATIVE OF PROXIMATE CAUSE.

The dative is used to express the instrument, the proximate cause, occasion, or ground of an act: Mk. 15. 19, *ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ*: R. 11. 20, *τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας*, they were broken off by reason of their unbelief, but thou standest by reason of thy faith; so 2 C. 1. 24: R. 11. 30, *ἠλεήθητε τῇ τούτων ἀπειθείᾳ*: 2 C. 1. 15, *ταύτῃ τῇ πεποιθήσει ἐβουλόμην*, by reason of this confidence I was

intending: G. 6. 12, *μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται*, only to avoid persecution by reason of the cross of Christ: M. 5. 22, *ὀργιζόμενος τῷ ἀδελφῷ*: R. 12. 12, *τῇ ἐλπίδι χαίροντες*: Ph. 2. 3, *τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν*: E. 2. 8, *τῇ χάριτί ἐστε σεσωσμένοι διὰ τῆς χάριτος*: G. 5. 25, *εἰ ζῶμεν Πνεύματι, Πνεύματι καὶ στοιχῶμεν.* The first *Πνεύματι* is a species of instrumental dative, if we *live* by (the gift and efficacy of) the Spirit; the second *Πνεύματι* is the dative of norm, or rule, to which we are to be conformed: 2 P. 1. 21, *οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία.*

Hence the dative is used to express the agent even with passive verbs, where we regularly find the genitive with *ὑπό*: M. 5. 21, *ἐῤῥέθη τοῖς ἀρχαίοις*: L. 23. 15, *οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ.* Compare Xen. *Hell.* ii. 2. 17, *ἀναμνήσω ὑμῖν τὰ τούτῳ πεπραγμένα*: Aristoph. *Eccl.* 73, *τάγ' ἄλλ' ὑμῖν ὁρῶ πεπραγμένα*: L. 24. 35, *ἐγνώσθη αὐτοῖς*: A. 7. 12, *ἀνεγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ*, was recognized by his brethren: A. 16. 9, *ὅραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ*: 1 T. 3. 16, *ὤφθη ἀγγέλοις*: 2 P. 3. 14, *σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι*: Ja. 3. 7, *δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ*: 3. 18, *σπείρεται τοῖς ποιοῦσιν εἰρήνην.*

THE DATIVE OF ETHICAL RELATION.

Hence the dative is used to denote the final cause, the ethical relation, the party or object 'on account of' whom the thing is done; dativus commodi, the party interested: L. 7. 32, *ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν καὶ οὐκ ἐκλαύσατε*: M. 3. 16, *ἀνεῴχθησαν αὐτῷ οἱ οὐρανοί*: Mk. 9. 5, *ποιήσωμεν σκηκὰς τρεῖς, σοὶ μίαν, καὶ Μωσεῖ μίαν, καὶ Ἠλίᾳ μίαν*: 2 C. 5. 13, *εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν*: G. 6. 14, *δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ.* "Alter pro mortuo habet alterum." Compare Thuc. ii. 7, *Λακεδαιμονίοις μὲν . . . ναῦς ἐπετάχθησαν*, on which Dr. Arnold remarks: "It would not be easy to parallel the obscurity and grammatical solecisms of this sentence.—*Λακεδαιμονίοις* may be either the dative of the agent (proximate cause), and depend on *ἐπετάχθησαν*, or it may be that dative which is called 'dativus commodi,' extending the term 'commodi' in a very wide sense, so as to make it hardly more than mere relation. Compare v. iii. *πολλοῖς γὰρ τὸ αἰσχρὸν ἐπεσπάσατο.*"

also 1 Cor 9. 20, τοῖς Ἰουδαίοις

CHAPTER VI.

VERBS, VOICES, TENSES.

As every verb has reference to action, and all action must take place in time, whatever is predicated by a verb is a predication of time.

The time and state of an action are represented by tenses. The *time* of an action is present, past, future. The *state* of an action is imperfect, perfect, or indefinite. In the imperfect state the action is described as going on; in the perfect as finished; in the indefinite or aorist as simply acted, without any distinct statement of progress or completion.

As there are three times, and three states of an action, nine tenses would be required to express all the different modifications; viz., three imperfects, three indefinites, three perfects; but neither the Greek nor the English verb has all these nine tenses. The English too has no imperfect without a circumlocution, and except in the indicative mood has no aorist or past indefinite, so that the Greek aorist in all the other moods must be rendered by the present or perfect. A writer in the Quarterly Review (No. 255) remarks, the Greek tenses do not primarily imply time. They are not primarily distinguished as past, present, future. If aorists and præterperfects necessarily implied past time, these tenses could not occur in the imperative mood. The infinitives and participles could not be applied alike to present and past times. Their real meaning relates to four stages of progress in the action: (1) preparatory to the commencement, γράψειν, to be about to write; (2) the being engaged in writing while the act is going on, γράφειν; (3) the completion of the act, γράψαι; (4) the completion, with the additional notion of subsequent continuance, γεγραφέναι, to have written a letter and still retain it in possession. These

four stages of an act represent the four primary Greek tenses; the several forms of the future and aorist do not differ in meaning. The future is wanting in the imperative, as the impatience of the Greek mind never contemplated commanding a person to be about to do a thing.

THE TENSES OF VERBS.

The tenses in the indicative mood describe both the time and the state of an action; in other moods the tenses denote only the state as continuing, completed, simply acted, or intended.

The declaration of time may be *definite* as regards the time of speaking, or *indefinite* as regards some other point of time which must be defined.

The definite tenses are the present, expressing *simultaneity*, γράφω, I write or am writing now at the moment of speaking. The future, expressing *posteriority*, γράψω, I shall write at some time after the moment of speaking. The perfect, expressing *anteriority*, γέγραφα, I have written at some time before the moment of speaking.

The indefinite tenses are the imperfect, expressing *simultaneity*, ἔγραφον, I was writing at some specified time. The aorist, expressing *posteriority*, ἔγραψα, I wrote after some specified time. The pluperfect, expressing *anteriority*, ἐγεγράφειν, I had written, before some specified time.

THE TENSES IN THE INDICATIVE MOOD.

We proceed to illustrate these tenses as they are used in the indicative mood.

The present expresses a general sentiment, or assigns properties permanently connected with an object, though they are not particularly evinced at the present time: πάντα τὰ ἀγαθὰ δίδωσιν ὁ Θεός, God gives all things that are good: πολλῶν κακῶν ἀνθρώποις αἴτιός ἐστιν ὁ πόλεμος, war is the cause of many ills to men.

The present denotes the beginning, attempting, or desiring to do an act, though it may not be done; also something usually or habitually done: τὴν Εὐβοίαν διδόασι, they are for giving Eubœa: εἴπερ βάλλει τοὺς ἐπιόρκους, if he is wont to strike the perjured: Ja. 1. 15, ἡ ἐπιθυμία συλλαβοῦσα τίκτει τὴν ἁμαρτίαν: J. 14. 6, οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ: R. 2. 4, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιάν σε ἄγει, is leading;

is designed to lead: 1 C. 16. 5, *Μακεδονίαν διέρχομαι*, I am designing to pass through Macedonia: R. 8. 36, *ἕνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν*, we are being put to death: 2 C. 3. 18, *τὴν αὐτὴν εἰκόνα μεταμορφούμεθα*, are undergoing a gradual transformation into the same likeness: G. 1. 6, *θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε*, that ye are so quickly going over from, falling away from.

In the participle: 1 Th. 2. 4, *οὐχ ὡς ἀνθρώποις ἀρέσκοντες*, as busied in pleasing men. The present tense has here its fullest force, and marks that in which they were engaged, that which they were seeking to do. Ellicott. *ἀρέσκειν θέλοντες*, Theophylact.

The notion of time may enter into the conception of an action as concerns the duration of the act, and as concerns the part of absolute time in which it occurs. The first may be called the essential time, the second the actual time. As the present expresses a general truth or habitual custom, its actual time comprehends the past and future.

When the past time is considerable, this is marked by the employment of *πάλαι*: Æsch. *Choeph.* 464, *τὸ μόρσιμον μένει πάλαι*, destiny waits from of old: 2 P. 2. 3, *οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ*. Hence the present is used of antecedent eternity: J. 8. 58, *πρὶν Ἀβραὰμ γενέσθαι ἐγώ εἰμι*.

THE INDICATIVE PRESENT.

In animated narrative the present is used for the imperfect or aorist to signify that an action was going on at the time specified by the context: Mk. 5. 15, *ἔρχονται πρὸς τὸν Ἰησοῦν καὶ θεωροῦσι τὸν δαιμονιζόμενον*: J. 1. 29, *τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν καὶ λέγει*: 46, *εὑρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει*: Mk. 2. 4, *ἐξορύξαντες χαλῶσι τὸν κράββατον*.

The present is used for the future to express the certainty of a coming event: Pind. *Ol.* viii. 42, *Πέργαμος ἀμφὶ τεαῖς χερὸς ἐργασίαις ἁλίσκεται*, Troy is taken, where thy hands have wrought: Soph. *Phil.* 113, *αἱρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα*, these are the only arrows to take Troy: M. 3. 10, *πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται*: 26. 2, *μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι*: 27. 63, *μετὰ τρεῖς ἡμέρας ἐγείρομαι*: 2 Th. 2. 9, *οὗ ἐστὶν ἡ παρουσία*: J. 21. 23, *ἐξῆλθεν*

οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ ἀδελφὸς ἐκεῖνος οὐκ ἀποθνήσκει: G. 3. 8, *προϊδοῦσα ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ Θεός*: Rev. 11. 9, *βλέπουσιν*, the present tense is the prophetic present, and is more expressive as bringing before the eyes a thing still future and vividly displaying it as present. Dr. Vaughan remarks on R. 2. 16, that *κρίνει* expresses more strongly than *κρινεῖ* the certainty, imminence, and present partial realization of the future judgment. Cf. R. 3. 5, *ἐπιφέρων*: R. 3. 7, *κρίνομαι*. In A. 26. 8, *εἰ ὁ Θεὸς νεκροὺς ἐγείρει*, the present tense indicates a permanent attribute and repeated act of God. In 2 Th. 2. 11 the correct reading is *διὰ τοῦτο πέμπει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης*, pointing to that judicial infatuation with which God repays the obstinate and truth-hating rejection of his offers and calls of mercy. On 2 T. 3. 15 Bp. Ellicott remarks, *τὰ δυνάμενα*, the present is used conformably with the virtual present *οἶδας*, to denote the permanent enduring property of the Holy Scriptures: 1 Th. 1. 10, *Ἰησοῦν τὸν ῥυόμενον, κ.τ.λ.*, Jesus our deliverer. The present participle marks the action as commenced and continuing.

The principal tenses are frequently used for the subordinate: Xen. *Anab.* vi. 2. 14, *καί τινες ἐτόλμων λέγειν ὡς ὁ Ξενοφῶν . . . . πέπεικε τὸν μάντιν λέγειν ὡς τὰ ἱερὰ οὐ γίγνεται ἐπὶ ἀφόδῳ*, that the result of the sacrifices is unfavourable for departure: Ælian, *ἐζήτουν ὅστις ποτὲ οὗτος ὁ Σωκράτης ἐστίν*: L. 19. 3, *ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι*: Mk. 5. 14, *ἰδεῖν τί ἐστὶ τὸ γεγονός*: J. 4. 1, *ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει*: 6. 5, *θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτόν*: Mk. 8. 23, *ἐπηρώτα αὐτὸν εἴ τι βλέπει*: H. 11. 13, *ἀπέθανον— ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν.*

The present is used for the perfect in verbs which express the permanence of a state, or the continuance of a perception: A. 25. 11, *εἰ μὲν γὰρ ἀδικῶ, καὶ ἄξιον θανάτου πέπραχα τί*: 26. 31, *οὐδὲν θανάτου ἄξιον πράσσει ὁ ἄνθρωπος οὗτος*: L. 1. 34, *πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω*; LXX, Jerem. 1. 5, *πρὸ τοῦ με πλάσαί σε ἐν κοιλίᾳ, ἐπίσταμαί σε.*

THE INDICATIVE FUTURE.

The periphrastic form of the future with *μέλλω* occurs repeatedly in the New Testament, from which the simple future should be carefully distinguished.

The simple form denotes prospectiveness without any specifi-

cation of the time after which it will happen; the periphrastic future requires or implies a definition of time: Plato, *Gorg.* *ὡς ἀληθῆ ὄντα λέξω σοι ἃ μέλλω λέγειν*, know that I will tell you actual truth in what I am now going to say: M. 2. 13, *μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον.*

The future often conveys the meaning of obligation: Eur. *Med.* 1320, *λέγ' εἴ τι βούλει· χειρὶ δ' οὐ ψαύσεις ποτέ*, speak whatever you like, but you shall never touch me with your hand. Hence it becomes equivalent to an imperative: Æsch. *Sept.* 252, *μηδὲν τῶνδ' ἐρεῖς*, 'you will not say,' i. e., do not say.

The usage of the future for the imperative occurs repeatedly in the New Testament, and has been unnecessarily accounted a Hebraism: M. 5. 21, *οὐ φονεύσεις*: 48, *ἔσεσθε οὖν ὑμεῖς τέλειοι*: A. 23. 5, *ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.* The use of the imperatival future appears in three cases in the New Testament: (1) as a mild imperative, e. g., in prohibition: M. 6. 5, *οὐκ ἔσῃ ὡς οἱ ὑποκριταί*: (2) as a strong imperative, prohibition and reproof: A. 13. 10, *οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου*; (3) as a legislative imperative, negatively, M. 5. 21; R. 7. 7, and positively, G. 5. 14; R. 13. 9. The latter usage is Hebraistic. The uses of the future in the LXX are more varied, and almost purely Hebraistic. They express "*quod non convenit*, Gen. 20. 9: *quod non potest*, 32. 12: *quod licet*, Numb. 32. 24: *quod solet*, Deut. 2. 11." (Ellicott.)

The future expresses a resolution, general sentiment, or confirmed habit: *ἀνὴρ σοφὸς τὰς συμφορὰς ῥᾷον οἴσει τῶν ἄλλων*, a wise man will bear misfortunes more easily than others: 1 T. 6. 8, *ἔχοντες διατροφὰς καὶ σκεπάσματα τούτοις ἀρκεσθησόμεθα*: G. 6. 5, *ἕκαστος τὸ ἴδιον φορτίον βαστάσει.*

"Futurum in sententiâ generali recte ponitur, quandoquidem rei quæ in nullum tempus non convenire videatur, etiam futuro tempore locum futurum esse jure sumitur." (Fritsche, Rom. ii. p. 9.)

The future denotes a supposed or possible case: L. 18. 22, *διάδος πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ*: R. 3. 6, *πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον*; R. 10. 14, *πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν*;

The future indicates not mere futurity, but the ethical possibility of an action, and with *οὐ*, something that neither can nor will happen: G. 2. 16, *ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα*

σάρξ. With πῶς it involves the notion of 'ability,' 'possibility:' 1 T. 3. 5, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται;

THE INDICATIVE PERFECT.

The perfect marks the abiding effect of a terminated action: Xen. *Anab.* i. 4. 8, ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων, have deserted from us, are deserters: *Il.* i. 37, ὃς Χρύσην ἀμφιβέβηκας, who continuest to protect Chrysa: 113, καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα, just because I continue to prefer her *even* to Clytemnestra (I have preferred, and do prefer).

In the second perfect, erroneously called the perfect middle, the intransitive signification predominates. Very few verbs have both forms: ἐκ τούτου τοῦ χρόνου ἀεὶ καλῶς πέπραγα, from this time I have always fared well: ἂν ἔτι μίαν μάχην Ῥωμαίους νικήσωμεν ἀπολώλαμεν, if we gain one more victory over the Romans we are ruined.

Several perfects denote only finished action, of which the effect is permanent, and must therefore be rendered by a present in English: κέκτημαι, I possess, I have acquired for myself (κτάομαι): μέμνημαι, I remember, I have called to mind (μνάομαι): κέκλημαι, I am called, I have been named (καλέω): οἶδα, I know, I have perceived (εἴδω): πεφόβημαι, I fear, I have been frightened (φοβέω).

The perfect often denotes the completion of an act, especially the fixed result of a thought or determination: Dem. *Phil.* i. 19, ταῦτα μέν ἐστιν ἃ πᾶσι δεδόχθαι φημὶ δεῖν, these are the sentiments which I maintain ought to be the fixed convictions of all: H. 11. 17, πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος. Here προσενήνοχεν expresses Abraham's settled resignation of his son to the demand of God, his mental, though not actual offering of him; but προσέφερεν expresses 'was in the act of sacrificing him,' when stopped by Divine interposition (Green, p. 21): R. 8. 38, πέπεισμαι γάρ, I am persuaded: C. 4. 3, δι' ὃ καὶ δέδεμαι, for which I am actually in bonds: L. 4. 6, ἐμοὶ παραδέδοται καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν: 1 C. 1. 23, ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον: G. 3. 1, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος. The perfect here calls attention to the permanent character acquired by the crucifixion, that of a Saviour; in the Creeds, where the mere fact is recorded, the participle

is *σταυρωθείς*: similarly 1 J. 4. 2, *πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ Θεοῦ ἐστι*: 2 Tim. 2. 8, *μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν*: H. 2. 9, *τὸν βραχύ τι παρ' ἀγγέλους ἠλαττωμένον*: H. 4. 15, *πεπειρασμένον δὲ κατὰ πάντα*: G. 2. 11, *κατεγνωσμένος ἦν*, he stood self-condemned: R. 9. 19, *τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν;* for who resisteth His will? who has placed himself in opposition? 1 C. 11. 15, *ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ*: R. 7. 2, *ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ*, for the married woman remains bound by the law to her husband for his lifetime.

It is to be regretted that our language does not furnish an adequate equivalent for this passive perfect. Luther uniformly renders *γέγραπται, es stehet geschrieben*: L. 16. 26, *χάσμα μέγα ἐστήρικται*, stands fixt: 2 T. 1. 12, *ᾧ πεπίστευκα*, to whom I have given my *πίστις*, in whom I have put my trust and still do put it: 2 T. 4. 8, *τοῖς ἠγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ*, who have loved and still love his appearing;—in a present sense only as it points to the persistence of the feeling: A. 22. 29, *ὅτι ἦν αὐτὸν δεδεκώς*. The tense implies the situation of legal guilt in which the officer had placed himself. A. 25. 11, *εἰ μὲν γὰρ ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι*: the tense *πέπραχα* marks the permanent result of the supposed *ἀδίκημα*. A. 27. 25, *πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι*: 1 C. 10. 13, *πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος*, has not formerly, and does not now: L. 5. 32, *οὐκ ἐλήλυθα καλέσαι δικαίους*.

The perfect often denotes an immediate consequence: Xen. *Cyr.* iv. 2. 26, *ὁ γὰρ κρατῶν ἅμα πάντα συνήρπακεν*, he who conquers, at once carries off every thing: A. 21. 28, *Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερὸν καὶ κεκοίνωκε τὸν ἅγιον τόπον τοῦτον*: 2 P. 2. 6, *πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς*. Here *κεκοίνωκε* is the consequence of *εἰσήγαγεν*, and *τεθεικώς* the result of *κατέκρινεν*.

Mr. Green points out a delicate propriety of expression in the parable of the talents, M. 25. 14—30. At the time of receiving the money, the aorist is used to describe the unprofitable servant, *ὁ τὸ ἓν λαβών*: at the time of reckoning he is described as *ὁ τὸ ἓν εἰληφώς*, where the perfect describes his unaltered condition, as far as the money was concerned. With

the other servants, the aorist is used both at the time of receiving and the time of reckoning. The money which they had received was modified by their own subsequent exertions, and the aorist could then alone be used.

1 P. 2. 10, *οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες*. The perfect describes a state in which they continued, a state of remoteness from God's mercy. The aorist describes an *act*, Ye were made objects of mercy. 1 J. 3. 9, *πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ*, every one who hath been born of God, and continues in that state, doth not work sin habitually: *οὐ δύναται ἁμαρτάνειν ὅτι ἐκ τοῦ Θεοῦ γεγέννηται*, he is not able to be a sinner, because he hath been born of God, and the life given him at his spiritual birth abides in him. "The Apostle does not say, *οὐ δύναται ἁμαρτεῖν*, he cannot fall into sin, by ignorance, error, and infirmity. Such an assertion would be inconsistent with the whole tenor of Scripture." Wordsworth.

INDEFINITE TENSES.

THE IMPERFECT.

Hermann thus explains the imperfect: "In eo, quod quis voluit facere, nec tamen perfecit, quod aptius adhiberi tempus potest, quam quod ab ea ipsa ratione nomen habet imperfectum?"

Thus too, Donaldson, § 426: "The imperfect denotes an incomplete action, one that is in its course, and is not yet brought to its intended accomplishment. It implies that a certain thing was going on at a specified time, but excludes the assertion that the end of the action was attained." It may often be expressed by the paraphrase, 'began to,' 'proceeded to,' 'attempted to,' especially by the side of the aorist, which indicates the single or completed action: Thuc. ii. 92. 2, *ὡς ἡ ναῦς διεφθείρετο, ἔσφαξεν ἑαυτὸν καὶ ἐξέπεσεν εἰς τὸν λιμένα*, as the ship was (in process of) sinking, he slew himself, and fell overboard into the habour. The suicide and its result being single and momentary acts, are expressed by the aorist. Xen. *ἐπεὶ ὑπηντίαζεν ἡ φάλαγξ καὶ ἅμα ἡ σάλπιγξ ἐφθέγξατο*, when the phalanx proceeded to meet them, and at the same time the trumpet sounded (*ἐφθέγξ.* aor., single and completed act): *οὐκέτι ἐδέξαντο οἱ πολέμιοι ἀλλ' ἔφευγον*, the enemies no longer awaited their attack, but proceeded to flee (*ἐδέξ.* aor., completed

result): *Anab.* v. 4. 24, *τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο. ὁ κύων ἐξέδραμε, καὶ καθυλάκτει αὐτούς,* the dog ran out and kept barking at them.

The imperfect has the idea of incompleteness: M. 3. 14, *ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν,* John attempted to hinder him: L. 1. 59, *ἐκάλουν αὐτό,* were on the point of naming it: 5. 6, *διερρήγνυτο τὸ δίκτυον,* the net was beginning to break: A. 26. 11, *ἠνάγκαζον βλασφημεῖν,* was doing my utmost to make them blaspheme: A. 13. 11, *περιάγων ἐζήτει χειραγωγούς*: A. 7. 58, *ἐλιθοβόλουν,* kept stoning him: G. 1. 13, *ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ ἐπόρθουν αὐτήν· καὶ προέκοπτον κ.τ.λ.* In G. 4. 29, *ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκεν τὸν κατὰ Πνεῦμα οὕτως καὶ νῦν,* we have the strict use of the imperfect to designate an action which still spiritually continues.

This idea of incompleteness frequently passes into that of repetition, especially in contrast with the aorist: 1 C. 10. 4, *πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας.* Here the aorist, *ἔπιον,* expresses the action, without conveying any idea of duration; the imperfect, *ἔπινον,* implies the repetition of the act, 'they kept continually drinking:' A. 28. 9, *οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ προσήρχοντο καὶ ἐθεραπεύοντο,* kept coming to us, and were getting healed: L. 24. 21, *ἡμεῖς δὲ ἠλπίζομεν,* 'we for our part were hoping,' implying that this had been their habitual expectation for some period of time: M. 13. 34, *χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς*: Mk. 14. 12, *ὅτε τὸ πάσχα ἔθυον* (an annual offering): 15. 6, *κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον,* i. q., M. 27. 15, *εἰώθει ἀπολύειν*: R. 15. 22, *ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς*: L. 4. 15, *ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν*: 2 Th. 2. 5, *οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν;*

The imperfect is used (in verbs and phrases like *ἔδει, ἔχρην, εἰκὸς ἦν, ὤφελον*) to signify a dissatisfaction with the present state of things, and a wish that the result was different: A. 13. 46, *ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ*: 1 C. 4. 8, *καὶ ὄφελόν γε ἐβασιλεύσατε*: 2 C. 11. 1, *ὄφελον ἀνείχεσθέ μου*: Rev. 3. 15, *ὄφελον ψυχρὸς εἶης ἢ ζεστός*: H. 9. 26, *ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου*: G. 4. 20, *ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι καὶ ἀλλάξαι τὴν φωνήν μου*: R. 9. 3, *ηὐχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ*: 2 C. 12. 11, *ἐγὼ ὤφειλον ὑφ' ὑμῶν συνίστασθαι*:

M. 26. 9, *ἠδύνατο τοῦτο τὸ μύρον πραθῆναι πολλοῦ*: 24, *καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος*: 2 P. 2. 21, *κρεῖττον ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης*: A. 22. 22, *οὐ γὰρ καθῆκεν αὐτὸν ζῆν*.

ἄν is often omitted colloquially, especially when the conditional protasis is omitted. The want of absoluteness in such statements is sufficiently expressed by the general indefinite character of the imperfect: A. 25. 22, *ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι*: R. 9. 3, *ηὐχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι*.

The following passages illustrate the difference between the imperfect and aorist: L. 8. 23, *πλεόντων δὲ αὐτῶν ἀφύπνωσε· καὶ κατέβη λαίλαψ εἰς τὴν λίμνην καὶ συνεπληροῦντο καὶ ἐκινδύνευον*: Ja. 2. 22, *ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη*: G. 1. 14, *ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῷ Ἰουδαισμῷ ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ ἐπόρθουν αὐτήν*: A. 16. 22, *οἱ στρατηγοὶ περιρρήξαντες τὰ ἱμάτια ἐκέλευον ῥαβδίζειν*: G. 2. 12, *πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθιεν, ὅτε δὲ ἦλθον ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν φοβούμενος τοὺς ἐκ περιτομῆς*.

In 1 C. 3. 6, *ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν, ἀλλ' ὁ Θεὸς ηὔξανεν*, the transitory acts of human teachers are expressed by aorists; the continual bestowal of Divine grace by the imperfect: 1 P. 2. 23, 24, *ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως· ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον*. Here we have three imperfects to denote continual and repeated acts; but an aorist to denote an act done once for all. R. 6. 13, *μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ*. The present expresses repetition, habit, continuance; the aorist, a single irrevocable act of surrender. The verb *παριστάναι* occurs five times in this passage in the sense of 'presenting for use or service.' Vaughan.

THE AORIST.

The aorist is connected with the future by the adjunct *σ*, and with the past by the augment *ἐ*. Hence it confines the action predicated within certain limits of previous and subsequent time. From this arises its epistolary use, anticipatory

retrospective: 1 P. 5. 12, *δι' ὀλίγων ἔγραψα*, I write briefly; G. 6. 11, *ἴδετε πηλίκοις ὑμῖν γράμμασι ἔγραψα τῇ ἐμῇ χειρί*, behold in what large characters I write to you with my own hand: Ph. 2. 28, *σπουδαιοτέρως οὖν ἔπεμψα αὐτόν*, I send him therefore the sooner; so C. 4. 8; A. 23. 30; 2 C. 8. 18, *συνεπέμψαμεν μετ' αὐτοῦ τὸν ἀδελφόν*: 2 C. 9. 3, *ἔπεμψα τοὺς ἀδελφούς*. This is often called the epistolary aorist; a graceful mode of expression, by which the writer puts himself in the place of the reader, and looks at the thing written from the reader's point of view. Thus we may explain G. 2. 10, *ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι*, which also, when among you, I was for this very reason eager to do. If St. Paul had been speaking of his habitual action, we should have expected *ἐσπούδαζον*, or if he described one which continued to that time, we should have looked for *ἐσπούδακα*.

PERFECT AND AORIST COMBINED.

In some cases the action is really momentary, or of short duration: Mk. 3. 5, *περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· Ἔκτεινον τὴν χεῖρά σου. Καὶ ἐξέτεινε καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ*: J. 15. 6, *ἐὰν μή τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω καὶ ἐξηράνθη*: 7. 26, *μή ποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός;* is it possible the rulers really decided that this is really the Christ? M. 17. 7, *ἐγέρθητε καὶ μὴ φοβεῖσθε*.

Hence we have the perfect to mark a permanent state, the aorist a single act: G. 2. 7, *πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας*. The perfect indicates permanent duration, 'concreditum mihi habeo:' R. 3. 2, *ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ*: H. 2. 14, *ἐπεὶ οὖν τὰ παιδία κεκοίνηκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν*. So the four aorists in H. 6. 4—6 mark a temporary condition or a single act, and the two presents denote a continued state or an action still going on: *ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γενηθέντας Πνεύματος ἁγίου, καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος, καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας*, while they crucify afresh to their own perdition the Son of God, and while they expose him to shame: 2 C. 5. 17, *τὰ ἀρχαῖα παρῆλ-*

θεν, ἰδοὺ γέγονε καινὰ τὰ πάντα. So the perfect is introduced between two aorists to show that the absence is continual in Ja. 1. 24, κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν. In Col. 1. 16, ἐν αὐτῷ ἐκτίσθη τὰ πάντα, the mere action of creation is regarded, but in τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται, the permanent result of creation is introduced, and the aorist is changed into the perfect. In other cases, though the action is one of prolonged duration, there is no occasion for bringing this circumstance into notice: Xen. *Cyrop.*, περὶ οἴκων ἐν οἷς ἐτράφητε—ἐκέλευσε διαφυλάξαι αὐτῷ τήν τε γυναῖκα—ταύτην οὖν ἐκέλευσεν ὁ Κῦρος διαφυλάττειν τὸν Ἀράσπην ἕως ἂν αὐτὸς λάβῃ, desired him to undertake and retain the custody. G. 5. 24, οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν: J. 13. 31, νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου: M. 3. 17, ὁ υἱός μου ὁ ἀγαπητὸς ἐν ᾧ εὐδόκησα: Ja. 2. 13, ἡ γὰρ κρίσις ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος: 1 P. 2. 3, εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος. In 1 P. 5. 2, ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον, tend ye the flock that is among you, the aorist gathers together the whole work of teaching, feeding, watching, leading into *one act*, occupying the entire life; 1 P. 1. 13, τελείως ἐλπίσατε, direct fully your hope. Their whole life is to be *one act* of hope. (Wordsworth.) Rev. 10. 7, ἐτελέσθη τὸ μυστήριον. ἐτελέσθη is the prophetic past tense signifying that although the event is still future it is certain, and in the divine foreknowledge and decree it is already done: Rev. 15. 1. Cf. ἐβλήθη, J. 15. 6. (Wordsworth.) Rev. 14. 8, ἔπεσεν ἔπεσε Βαβυλὼν ἡ πόλις ἡ μεγάλη, the prophetic aorist expresses the certainty and suddenness of the fall as if by a single blow.

When a specific time of duration is expressed by other words in the sentence the aorist is used, as this tense does not repeat the idea already introduced: J. 2. 20, τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος: H. 11. 23, Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον: 1 J. 1. 1, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἐψηλάφησαν περὶ τοῦ Λόγου τῆς ζωῆς. Here the aorists point to the action of the Apostles in *gazing* at our Lord as He ascended into heaven, and to their *handling* His person after the resurrection, L. 24. 39. 1 J. 4. 9. 14, τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον. The perfect is used, as the effect of that mission is permanent and operative. 1 J. 4. 10, ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν Υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν

ἡμῶν. Here *ἀπέστειλε* refers to the remarkable proof of divine love, and denotes that the propitiation was effected by one act. Rev. 5. 7, *καὶ ἦλθε καὶ εἴληφε τὸ βιβλίον.* The perfect marks not only an act but a state, he has taken a book and holds it. A. 2. 43, *ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο*, there arose fear once for all, a single occurrence, signs were frequently, habitually performed. A. 7. 59, *ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγοντα, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου*, they kept on stoning, Receive once for all. R. 3. 23, *πάντες γὰρ ἥμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ.* The aorist gathers up as it were the sins of the world into one act regarded as prior to the manifestation of the *δικαιοσύνη*, and of which the result is expressed in *ὑστεροῦνται.* R. 10. 16, *τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;* who believed the message he heard from us? The aorist expresses the reflection of the prophet on his ministry as one act, he returns into his Master's presence and says, Lord, when I went forth in Thy name who believed? (Vaughan.)

Sometimes the aorist draws attention to the completion of a prolonged action: Demosth. *Phil.* i., *ἐπειδὰν ἅπαντα ἀκούσητε*: J. 17. 15, *ἐρωτῶ—ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ*: G. 3. 22, *ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν.*

The force of the aorist as referring to single acts is borne out by the use of the aorist in the other moods and participles: M. 26. 23, *ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός με παραδώσει*: 26. 26, *ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλογήσας, ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε, Λάβετε, φάγετε.* In E. 6. 14, 15, 16, there are four aorist participles specifying different acts which were completed before the soldier took up his position. The imperative presents, *γράφε, κλέπτε, σκάπτε*, mean 'go on writing, stealing, digging.' The imperative aorists, *γράψον, κλέψον, σκάψον*, mean, write, steal, dig, some particular object and have done with it.

Dr. Donaldson translates M. 3. 8, *ποιήσατε οὖν κάρπους ἀξίους τῆς μετανοίας*, bring forth at once and completely fruits worthy of repentance. So Bishop Andrews remarks, the word is not bring forth at this time now, then it should be *ποιεῖτε*, but it is *ποιήσατε*, have done bringing forth. So M. 19. 17, *εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωήν, τήρησον τὰς ἐντολάς*, keep at once and completely; *τήρει* would imply, continue to keep: J. 13. 27, *ὃ ποιεῖς, ποίησον τάχιον*, what thou art doing, get done with

more speed: 1 C. 15. 34, *ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε*, the 1 aor., *ἐκνήψατε*, implies a momentary act; the present, *ἁμαρτάνετε*, one which requires continuous efforts.

In exhortations we frequently have the aorist imperative following the present imperative: 1 T. 6. 12, *ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς*, where *ἐπιλαβοῦ* marks a distinct act in the *ἀγών*. R. 6. 13, *μηδὲ παριστάνετε . . . . ἀλλὰ παραστήσατε . . .*: Mk. 2. 9, *ἔγειρε, ἆρόν σου τὸν κράββατον*. "Quid mirum qui modo lenius jusserat *σκοπεῖτε* eumdem statim cum majore quadam vi et quasi intentius flagitantem addere *λογίσασθε*?" *Schaefer*, Demosthenes.

In prohibitions Attic usage compels us to use the subjunctive when we forbid a single act, *μὴ κλέπτε*, do not steal in general; *μὴ κλέψῃς*, do not steal this particular thing.

Dr. Donaldson gives as instances, *παῦσαι νῦν ἤδη μηδ' ἐρωτήσῃς πέρα*, be silent at once, and do not question further, where both verbs refer to the completion of the single act; but *μὴ ἀποκάμῃς, ἀλλὰ σκόπει*, do not be wearied, but go on considering, where the former verb indicates the completeness of the consideration by the weariness and consequent cessation of the inquirer. So again we have C. 2. 21, *μὴ ἅψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς*, of single acts prohibited; but in an important passage which has often been misunderstood, J. 20. 17, *μή μου ἅπτου, οὔπω γὰρ κ.τ.λ. πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἶπε αὐτοῖς, κ.τ.λ.*, do not continue to cling to me, for I have not yet ascended, but proceed to my brethren, and tell them that I am about to ascend.

The Greek aorist has been compared to the force of the common Hibernicism, 'to be after,' joined with a verb. Thus we may render *Il.* i. 26. 28, *μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω*, let me not *be after* finding thee: *μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο*, not in that case, I assure thee, will the sceptre and fillet of the god *be after* availing thee. This will explain G. 5. 24, *οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις*, 'are after crucifying,' i. e., crucify. The following is the substance of Bishop Ellicott's note on G. 5. 24: "The ethical crucifixion is here designated as an act *past* (R. 6. 6), though it really is, and must be, a continuing act as well (R. 8. 13). St. Paul here presents us with the idea of the true Christian, the character in all its highest perfection and completeness. The aorist,

ἐσταύρωσαν, is neither for the perfect, nor for the present, but enunciates a general truth, correcting, marking an action which was in operation at indefinite moments of the past." Compare Soph. *Antig.* 1318, where Wex remarks on *ἐδίδαξαν*, "unum exemplum quod aliquando evenerit tanquam norma proponitur." Hence the aorist has been *said* to express what is wont to happen.

The aorist infinitive (*ἀναγνωσθῆναι*, 1 Th. 5. 27), especially after verbs of 'hoping,' 'commanding,' is often used in reference, not merely to single acts, but to what is either timeless ('ab omni temporis definiti conditione libera et immunis'), or simply eventual and dependent on the action expressed by the finite verb. (Ellicott.)

πιστεῦσαι, to make *a profession* of faith, or *an act* of faith at a particular time: *πιστεύειν*, to believe, to be *a believer*: *δουλεῦσαι*, to do an act of service: *δουλεύειν*, to be a *slave*: *ἁμαρτεῖν*, to commit a sin: *ἁμαρτάνειν*, to be a sinner. (Wordsworth on 1 J. 3. 9.) H. 11. 6, *χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι*, to perform a single act well pleasing to God: R. 8. 8, *οἱ δὲ ἐν σαρκὶ ὄντες Θεῷ ἀρέσαι οὐ δύνανται*.

The aorist in a negative sentence gives the exclusive meaning, 'at any time,' 'at all,' as it expresses simply the verbal idea, without reference to time. Compare Xenophon's language about Socrates: *τὸν ἀσεβὲς μὲν οὐδέν ποτε περὶ τοὺς θεοὺς οὔτ' εἰπόντα οὔτε πράξαντα* (on no single occasion), *τοιαῦτα δὲ καὶ λέγοντα καὶ πράττοντα περὶ θεῶν* (habitually), *οἷά τις ἂν καὶ λέγων καὶ πράττων εἴητε καὶ νομίζοιτο εὐσεβέστατος* (*Memor.* i. 1. 20). 2 Tim. 2. 11, *εἰ γὰρ συναπεθάνομεν*. The aorist marks a single past act that took place when we gave ourselves up to a life that involved similar exposure to sufferings and death: the Apostle died when he embraced the lot of a daily death (*καθ' ἡμέραν ἀποθνήσκω*, 1 C. 15. 31), and of a constant bearing about the *νέκρωσιν τοῦ Ἰησοῦ*, 2 C. 4. 10.

THE PLUPERFECT.

The pluperfect expresses the completion of some act before a specified time: Xen. *Anab.* ii. 2. 14, *ἐτύγχανε γὰρ ἐφ' ἁμάξης πορευόμενος διότι ἐτέτρωτο*, for he happened to be travelling in a carriage, because he was suffering the effects of a wound: L. 16. 20, *ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἠλκωμένος*.

In some passages we find the pluperfect when we should

expect the aorist: *Il.* i. 221, *ἡ δ' Οὐλυμπόνδε βεβήκει*, the goddess was already gone to Olympus: v. 65, *τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων βεβλήκει*, as soon as he overtook him, he smote him at once. In the New Testament this usage is found in verbs where the perfect has the force of the present, and the pluperfect of the imperfect: M. 12. 46, *ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω*: J. 2. 9, *ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ᾔδει πόθεν ἐστὶν κ.τ.λ.*: 20. 9, *οὐδέπω γὰρ ᾔδεισαν τὴν γραφήν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.*

The paulo-post future expresses the permanent effect of a future action.

From the perfects of intransitive verbs are formed present tenses, which may have their own futures: *θνήσκω*, I am dying, *τέθνηκα*, I am dead; from this is formed a present, *τεθνήκω*, future *τεθνήξω*, *τεθνήξομαι*, I shall be dead: *ἵστημι*, I am placing, *ἕστηκα*, I have placed myself, or I stand, *ἑστήξω*, *ἑστήξομαι*, I shall stand.

This rule is particularly applicable to perfects of a passive form: *μιμνήσκω*, I call to mind, *μέμνημαι*, I remember, *μεμνήσομαι*, I shall remember: *γράφω*, I write, *γέγραμμαι*, I remain written, *γεγράψομαι*, I shall remain written: Aristoph. *οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται, ἀλλ' ὥσπερ ἦν τὸ πρῶτον ἐγγεγράψεται*, no one shall be transferred by private interest to another catalogue, but shall remain enrolled as he was at first: *κράζω*, *κέκραγα*, *κεκράξομαι*: L. 19. 40, *ἐὰν οὗτοι σιωπήσωσιν οἱ λίθοι κεκράξονται*: *Il.* i. 139, *ὁ δέ κεν κεχολώσεται*, but he, I ween, will long continue angry.

VOICES.

Donaldson remarks, § 430, "The intransitive usage of verbs is anterior to the transitive. The transitive is merely a causative or secondary signification, and requires an objective case, as a secondary predication, to complete the meaning. Even after the transitive use had become the common and established signification, there was a tendency to fall back on the neuter or independent construction."

Verbs which are habitually spoken of as transitive are used also as intransitive: *ἐπὶ Σάρδεις ἦγεν ὁ Κῦρος*, Cyrus was proceeding to Sardes: *ὁ Ξέρξης εἰσέβαλε ἐς τὴν Ἑλλάδα*, Xerxes made an irruption into Hellas: Thuc. i. 79, *τῶν μὲν πλειόνων*

ἐπὶ τὸ αὐτὸ αἱ γνῶμαι ἔφερον, the sentiments of the majority were tending to the same point: *κακῶς ἔχω*, I am ill: *ὁ πατήρ, τί πράττει; καλῶς πράττει*, how fares your father? he fares well: *ἡ πόλις ἐπὶ τὸ χεῖρον ἔκλινεν*, the city fell off for the worse. If this view is correct, it is altogether gratuitous to assert that the transitive and intransitive significations of verbs are continually interchanged, or to speak of multiplied deviations of the voices from their proper meanings. The usage of Greek writers, Homeric, Attic, Hellenistic, is in many respects analogous to our own. There are many expressions we occasionally use for the sake of convenience, though we are not prepared to maintain their grammatical propriety, e. g., the land grows wheat; he walks his horse; they horsed the coach.

These considerations will be sufficient to show the shallowness of the grounds on which many expressions in the New Testament have been pronounced anomalous; such as M. 5. 45, *τὸν ἥλιον ἀνατέλλει*: L. 12. 37, *ἀνακλινεῖ αὐτούς*: 2 C. 2. 14, *τῷ θριαμβεύοντι ἡμᾶς*: Ph. 4. 10, *ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν*: Tit. 1. 5, *ἵνα τὰ λείποντα ἐπιδιορθώσῃ*: J. 14. 31, *ἄγωμεν ἐντεῦθεν*: 1 T. 5. 8, *τὴν πίστιν ἤρνηται*: 2 T. 1. 15, *ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ*: A. 12. 10, *τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσαν εἰς τὴν πόλιν*: Xen. *Anab.* v. 2. 16, *τῆς εἰς τὴν ἄκραν φερούσης ὁδοῦ . . . κατὰ τὰς πύλας τὰς εἰς τὴν ἄκραν φερούσας*: 2 Tim. 2. 16, *τὰς βεβήλους κενοφωνίας περίϊστασο*, withdraw from, 'make a circuit so as to avoid.'

No difficulty ought to be felt with the following expressions, where the reflective pronoun is sometimes supplied: Mk. 4. 29, *ὅταν παραδῷ ὁ καρπός*: 37, *τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον*: A. 27. 14, *ἔβαλε κατ' αὐτῆς ἄνεμος*: 7. 42, *ἔστρεψε δὲ ὁ Θεός*: L. 9. 12, *ἡ ἡμέρα ἤρξατο κλίνειν*.

PASSIVE VOICE.

The active verb expresses an action of the subject which is directed to a certain object. The passive represents the object as receiving the action thus directed.

In Greek, the object, whether it is immediate or remote, becomes the subject of the passive verb: *τύπτει με*, he strikes me,—*ἐγὼ τύπτομαι ὑπ' αὐτοῦ*: *πιστεύει μοι*, he trusts me,—*ἐγὼ πιστεύομαι ὑπ' αὐτοῦ*: *κρατεῖ μου*, he masters me,—*ἐγὼ κρατοῦμαι ὑπ' αὐτοῦ*.

Other prepositions besides *ὑπό* are used to express the agent, as *ἐκ*, *ἀπό*, *πρός*, *παρά*. The dative is also used for the agent, especially with verbs of the passive perfect.

Those verbs which are followed by two accusatives in the active retain in the passive the accusative of the thing, and many others which in the active have generally the remote object: Mk. 16. 5, *εἶδον νεανίσκον . . . περιβεβλημένον στολὴν λευκήν*: A. 18. 25, *οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου*: 2 Th. 2. 15, *κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε*: L. 12. 47, *δαρήσεται πολλάς*: G. 2. 7, *πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας*: A. 28. 20, *τὴν ἅλυσιν ταύτην περίκειμαι*: 21. 3, *ἀναφανέντες τὴν Κύπρον*: C. 1. 9, *ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ*.

USAGES OF THE MIDDLE VERB.

MIDDLE VOICE.

The middle is only an idiomatic application of the intransitive passive; sometimes it is almost impossible to say whether the verb is middle or passive.

There are four ordinary usages of the Greek middle verb: (1) the reflexive, where it denotes action on the agent with or without an accusative of the part: M. 27. 5, *ἀπήγξατο*: Mk. 7. 4, *βαπτίσωνται*: L. 22. 30, *καθίσησθε*: A. 18. 18, *κειράμενος τὴν κεφαλήν*: 2 Th. 3. 6, *στέλλεσθαι ὑμᾶς*: L. 10. 11, *τὸν κονιορτὸν ἀπομασσόμεθα*: 12. 15, *φυλάσσεσθε ἀπὸ τῆς πλεονεξίας*: R. 14. 10, *πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ*, for we shall all present ourselves before: G. 6. 7, *μὴ πλανᾶσθε*: Mk. 7. 3, *ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας*. (2) The appropriative sense, where the reflexive pronoun is sometimes added by way of emphasis and perspicuity: A. 20. 28, *ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος*: 1 T. 3. 13, *βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται*: E. 5. 16, *ἐξαγοραζόμενοι τὸν καιρόν*: L. 21. 19, *ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν*: Tit. 2. 7, *σεαυτὸν παρεχόμενος τύπον*. (3) The causative sense, to get a thing done by intermediate agency: L. 2. 5, *ἀπογράψασθαι*, to get himself enrolled: *Il.* i. 13, *λυσόμενος θύγατρα*, to get his daughter set free: 1 C. 6. 7, *διατί οὐχὶ μᾶλλον ἀδικεῖσθε;* why do ye not rather submit to injury? 11. 6, *κειράσθω*, let her get herself shaven: A. 15. 1, *ἐὰν μὴ περιτέμνησθε*, except ye get yourselves circumcised. (4) The

reciprocal sense, where the parties mutually act with each other: L. 22. 5, *ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι*: 2 C. 13. 11, *καταρτίζεσθε, παρακαλεῖσθε*, amend each other's defects, afford mutual help: 1 C. 9. 25, *πᾶς ὁ ἀγωνιζόμενος*: A. 7. 26, *ὤφθη αὐτοῖς μαχομένοις*: 23. 9, *οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο*. Thus we may explain 1 T. 1. 18, *ταύτην τὴν παραγγελίαν παρατίθεμαί σοι*, where the object is represented as emanating from, or belonging to, the subject of the verb; sometimes called the appropriative middle. In some verbs the reflexive is joined with the reciprocal: J. 12. 10, *ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς*, consulted among themselves: 9. 22, *ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι*, for the Jews had already settled among themselves.

In many verbs the causative middle is the correlative of the active: *φοβεῖν*, to frighten, *φοβεῖσθαι*, to fear; *λῦσαι*, to release, *λύσασθαι*, to ransom: A. 21. 24, 25, *καὶ αὐτὸς φυλάσσων τὸν νόμον . . . φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον κ.τ.λ.* 2 T. 4. 15, *ὃν καὶ σὺ φυλάσσου*: M. 5. 42, *δανείσασθαι*, to borrow, to cause money to be lent to oneself: 20. 1. 7, *μισθοῦσθαι*, to hire, to cause to let to oneself. This relation is frequently expressed in Latin by *curare*, and in German by the auxiliary verb (*sich*) *lassen*.

The term *dynamic*, or *intensive* middle, has lately been introduced to denote the appropriate and causative usages when the subject of the verb has a peculiar personal interest and anxiety in the action which he does or causes to be done. Thus Mk. 14. 47, *σπασάμενος τὴν μάχαιραν*, expresses more vividly than Mt. 26. 51, *ἀπέσπασε τὴν μάχαιραν αὐτοῦ*. Many of the uses of *ποιεῖσθαι* may be referred to this head: A. 1. 1, *τὸν πρῶτον λόγον ἐποιησάμην*: 8. 2, *ἐποιήσαντο κοπετόν*: 27. 18, *ἐκβολὴν ἐποιοῦντο*: R. 15. 26, *κοινωνίαν τινὰ ποιήσασθαι*: E. 4. 16, *πᾶν τὸ σῶμα . . . τὴν αὔξησιν τοῦ σώματος ποιεῖται*, all parts of the body reciprocally and mutually acting on one another: H. 1. 3, *δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν*. Contrast Xen. *Anab.* i. 2. 9, *ἐξέτασιν καὶ ἀριθμὸν ἐποίησεν*, with i. 2. 1, *ἐποιεῖτο τὴν πρόφασιν*. This use of the middle is the application of the simple meaning of the active to mental and moral forces: 1 Tim. 4. 6, *ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς . . . ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως*: C. 2. 15, *ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας*: Mk. 10. 20, *ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου*: Tit. 1. 5, *ἵνα τὰ λείποντα*

ἐπιδιορθώσῃ . . . ὡς ἐγὼ σοὶ διεταξάμην: 2 Tim. 4. 14, *Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο*, where the middle voice points to the *animus* displayed in the outward acts of injury and wrong.

The middle form of a neuter verb is often used to denote the appropriation to an individual of a state or condition. This is particularly common with verbs in *-εύω*. Some, like *ἀριστεύειν*, *πρωτεύειν*, *βασιλεύειν*, are used only in the active form, because they denote a condition, belonging actually or naturally to the subject. Others employ both active and middle forms, because they admit of the idea of an appropriation of the condition: *στρατεύειν*, to march on an expedition: *στρατεύεσθαι*, to be a soldier: 2 T. 2. 4, *οὐδεὶς στρατευόμενος*, no one while serving as a soldier: L. 3. 14, *στρατευόμενοι*, men on actual service: *πολιτεύειν*, to be a citizen, live in a free state: *πολιτεύεσθαι*, to appropriate the condition of a citizen to oneself individually, to take a part in politics: Phil. 1. 27, *μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε*: A. 23. 1, *ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ*. Similarly, *πρεσβεύειν*, to be an ambassador: *πρεσβεύεσθαι*, to act by means of an embassy: *βουλεύειν*, to give advice: *βουλεύεσθαι*, to act as a counsellor: Thucyd. ii. 15, *αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλεύοντο*. (Donaldson, § 432. 2.)

Some verbs, though active in form, are used in a middle sense: 1 P. 2. 6, *περιέχει ἐν τῇ γραφῇ*, it is extant in Scripture (Joseph. *Ant.* xi. 4. 7, *καθὼς ἐν αὐτῇ τῇ ἐπιστολῇ περιέχει*): 1 P. 2. 13, *εἴτε βασιλεῖ ὡς ὑπερέχοντι*: L. 15. 12, *δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας*: A. 27. 14, *ἔβαλε κατ' αὐτῆς ἄνεμος*: Mk. 4. 29. 37: so *ἔγειρε*, arise, Mk. 2. 9. 11; 3. 3; 5. 41; 10. 49: A. 27. 43, *ἀποῤῥίψαντας*, having cast themselves out of the ship: 5. 22, *ἀναστρέψαντες*.

PASSIVE AND MIDDLE DEPONENTS.

Some middle deponents, in addition to an aorist middle, have an aorist in the passive form, which is completely passive in sense: *θεάομαι*, *ἐθεασάμην*, *ἐθεάθην*—*ἰάομαι*, *ἰασάμην*, *ἰάθην*—*χαρίζομαι*, *ἐχαρισάμην*, *ἐχαρίσθην*—*ῥύομαι*, *ἐῤῥυσάμην*, *ἐῤῥύσθην*. Other deponents have an aorist, which is passive in form but active in signification: as *ἠβουλήθην*, *ἠδυνήθην*, *ἐπεμελήθην*, *ηὐλαβήθην*, *ἐσπλαγχνίσθην*. These are called passive deponents.

CHAPTER VII.

THE MOODS OF VERBS.

HYPOTHETICAL PROPOSITIONS. INFINITIVE AND PARTICIPLES.

The subjunctive and optative in Greek form one mood, corresponding to the subjunctive mood in Latin. The Greek subjunctive supplies the tenses which answer to the subjunctive present and perfect in Latin, while the Greek optative fills up the place of the subjunctive imperfect and pluperfect.

The indicative mood expresses certainty; the conditional mood of present and past tenses formed by the subjunctive and optative expresses uncertainty. "When the result is regarded as certain, the verb is in the indicative; when uncertain, in the subjunctive; when doubly uncertain, depending on some contingency not likely to occur, the optative is used. In English there are three degrees of expectation or likelihood, e. g., *Will* you come? *Can* you come? *Could* you come? You *will* recover; You *may* recover; You *might* recover. These degrees have their exact parallels in Greek, and are expressed respectively by the indicative, the subjunctive, the optative" (Q. R. No. 225).

This conditional mood frequently appears to be independent; but generally its dependence upon other words is plainly marked by the employment of hypothetical particles and final conjunctions. Some verb may be supplied to show the dependence of the subjunctive and optative, even when they appear to be independent. The subjunctive had originally the idea of futurity, next of duty, corresponding to the English 'ought.' Hence it is frequently hortative, resembling the imperative, or expresses a doubt, especially in questions. The optative seems, as the word implies, to have originally ex-

pressed the idea of wishing, 'could you come?' then of possibility, resembling the English 'may,' 'might.' In process of time the latter meaning was distinguished by the insertion of *ἄν*.

As the subjunctive involved the idea of duty, it was naturally used to denote a purpose: 'I give you this,—you are to use it,' is much the same as, 'I give you this that you may use it.'

As the optative involved the idea of wishing, this mood was also used to denote a purpose: 'I gave you this—may you use it,' is much the same as, 'I gave you this, that you might use it.'

Thus both moods merged into a common idea of conditionality, and were used to denote a purpose, and other relations which involve doubt, uncertainty, or indefiniteness in their statement. From what has been already mentioned, it must be remembered that the subjunctive mood refers to present or future time, like the subjunctive present in Latin; and that the optative refers to past time, like the subjunctive imperfect. But when the past is represented as present, the subjunctive is used after other tenses besides the present and future: G. 3. 19, *τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα.* The omission of *ἄν* in this sentence evinces the idea in the mind of St. Paul that all obstacles and difficulties were removed.

SUBJUNCTIVE MOOD.

A qualified future is expressed by the subjunctive, especially when the aorist is used: "Ubique in conjunctivo inest futuri notatio." Hermann: *Il.* i. 262, *οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι*, 'for never yet have I seen such heroes, nor is it probable I shall behold their like.' Here *οὐδὲ ὄψομαι* would mean 'I shall *certainly* not see them.'

The exact translation of J. 4. 25, or 2 Th. 1. 10, *ὅταν ἔλθῃ*, would be, 'whensoever the Lord shall have come.' This, however, is not in accordance with our usual mode of expression, and had better be avoided: 1 T. 5. 11, *ὅταν καταστρηνιάσωσι τοῦ Χριστοῦ, γαμεῖν θέλουσιν*, "whensoever they regain their spirits with reference to Christ, as will probably be the case, they wish to marry." When the reference to the actual futurity of the subsequent event is less specially contemplated, we may translate it by the present: M. 21. 40, *ὅταν οὖν ἔλθῃ ὁ*

κύριος τοῦ ἀμπελῶνος, whenever therefore the owner of the vineyard cometh: Mk. 4. 29, *ὅταν δὲ παραδῷ ὁ καρπός*, but whenever the fruit presents itself. If this reference to actual futurity is more distinct and prominent, we must translate it by the future: Mk. 8. 38, *ὃς γὰρ ἂν ἐπαισχυνθῇ με*, for whoever shall be ashamed of me: A. 23. 35, *διακούσομαί σου ὅταν καὶ οἱ κατηγοροί σου παραγένωνται*. So R. 11. 27; 1 C. 16. 12, *ἐλεύσεται ὅταν εὐκαιρήσῃ*, whenever he shall have leisure.

IDEAS EXPRESSED BY THE SUBJUNCTIVE.

From the idea of futurity, the subjunctive is used in hortatory and deliberative sentences: *τὶ γένωμαι;* What will become of me? *νῦν ποῖ τράπωμαι;* To what quarter shall I now turn myself? Thus in the hortative sense: M. 17. 4, *ποιήσωμεν ὧδε τρεῖς σκηνάς*: J. 14. 31, *ἐγείρεσθε· ἄγωμεν ἐντεῦθεν*: 1 C. 15. 32, *φάγωμεν καὶ πίωμεν· αὔριον γὰρ ἀποθνήσκομεν*: 1 Th. 5. 6, *μὴ καθεύδωμεν, ὡς καὶ οἱ λοιποί· ἀλλὰ γρηγορῶμεν καὶ νήφωμεν*: H. 4. 1, *φοβηθῶμεν οὖν κ.τ.λ.*

In some passages the hortative and deliberative ideas are blended together: M. 6. 31, λέγοντες· *Τί φάγωμεν;* Mk. 4. 30, *Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ;* 6. 37, *ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων ἄρτους, καὶ δῶμεν αὐτοῖς φαγεῖν;*

The idea of deliberation prevails in M. 6. 25, *μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε*: 23. 33, *πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;* 26. 54, *πῶς οὖν πληρωθῶσιν αἱ γραφαί;* L. 22. 2, *ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τό, πῶς ἀνέλωσιν αὐτόν*: 23. 31, *ἐν τῷ ξηρῷ τί γένηται;*

In the following there is a double act of deliberation as to the person and the part: Mk. 15. 24, *βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ*. So in Demosth. *de Cor.* 73, *ἀπὸ γὰρ τούτων ἐξεταζομένων τίς τίνος αἴτιός ἐστιν γενήσεται φανερόν.*

The idea of duty is prominent in L. 12. 5, *ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε.*

After verbs implying command, exhortation, the subjunctive with *ἵνα* marks the purpose contemplated by the command as well as the immediate subject: L. 10. 40, *εἰπὲ οὖν αὐτῇ, ἵνα μοι συναντιλάβηται.*

THE OPTATIVE.

The optative expresses a matter subjectively, as conceived of in the mind: Mk. 11. 14, *μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς*

καρπὸν φάγοι: A. 8. 20, *τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν*: L. 20. 16; R. 6. 2. 15; 7. 7, *μὴ γένοιτο*, far be the thought: R. 15. 5, *ὁ δὲ Θεὸς δῴη ὑμῖν τὸ αὐτὸ φρονεῖν*: Philem. 20, *ἐγώ σου ὀναίμην ἐν Κυρίῳ*: 2 Tim. 4. 16, *μὴ αὐτοῖς λογισθείη*: 1 P. 1. 2, *χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη*.

The optative is employed in the Oratio Obliqua, when the sentiments of a speaker are recorded, but not given in his own person: L. 1. 29, *διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος*: 8. 9, *τίς εἴη ἡ παραβολὴ αὕτη*; 22. 23, *τό, τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν*: A. 17. 11, *ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι ταῦτα οὕτως*.

When an inquirer anticipates uncertainty or indecision in a reply, the presumed contingency or conjectural circumstance passing through his mind is marked by the insertion of *ἄν*: L. 1. 62, *ἐνένευον τῷ πατρὶ τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν*: 6. 11, *διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσειαν τῷ Ἰησοῦ*: A. 2. 12, *διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες, τί ἂν θέλοι τοῦτο εἶναι*: A. 17. 18, *Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν*: J. 13. 24, *πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει*.

THE INDICATIVE CONJOINED WITH THE OPTATIVE.

In some sentences the indicative is used in conjunction with the optative. Here two questions are asked, one of which can be answered without great difficulty, while respecting the other the inquirer assumes some uncertainty: A. 21. 33, *ἐπυνθάνετο τίς ἂν εἴη, καὶ τί ἐστι πεποιηκώς*. Here the inquirer anticipates little difficulty in ascertaining what Paul had recently done, but implies some doubt as to learning who he was. A converse change of mood occurs in Xenophon, *ἐτεθαυμάκει τίνες τε ἦσαν καὶ τί βούλοιντο*. In like manner a greater degree of uncertainty or contingency is marked by the optative than by the subjunctive: Xen. *Anab.* v. 3. 7, *ἐπέστειλεν ἢν μὲν αὐτὸς σωθῇ ἑαυτῷ ἀποδοῦναι· εἰ δέ τι πάθοι ἀναθεῖναι*, 'he charged him, in case he himself is preserved, to give him back the votive offering; but if he were to suffer any mischance to devote the offering.' The greater amount of indefiniteness implied in the mischance over the fact of preservation is marked by the optative.

CONDITIONAL PROPOSITIONS.

In the conditional hypothetical the conditional or relative

sentence is called the *protasis* (*πρότασις*), while the sentence which follows is called the apodosis (*ἀπόδοσις*). Donaldson, § 500—502.

The protasis is regularly expressed by the particle *εἰ*, and when it is thought necessary to express an antecedent to this relative, the particle *ἄν* appears in the apodosis.

There are four classes of conditional propositions, which imply respectively:

I. Possibility, without the expression of uncertainty: *εἴ τι ἔχει δίδωσι*, 'si quid habet dat,' if he has any thing he gives it.

II. Uncertainty, with some small amount of probability: *ἐάν τι ἔχῃ δώσει*, 'si quid habeat dabit,' if he shall have any thing (which is not improbable), he will give it. Uncertainty with the prospect of decision. Objective uncertainty.

III. Mere assumption, without any subordinate idea: *εἴ τι ἔχοι διδοίη ἄν*, 'si quid habeat det,' if he were to have any thing he would give it; or, as often as he had any thing he would give it. Subjective uncertainty.

IV. Impossibility, i. e. when we wish to indicate that the thing is not so.

(*a*) *εἴ τι εἶχεν ἐδίδου ἄν*, 'si quid haberet daret,' if he had any thing, which is not the case, he would give it.

(*b*) *εἴ τι ἔσχεν ἔδωκεν ἄν*, 'si quid habuisset dedisset,' if he had had any thing, which was not the case, he would have given it. The logical form is, he gives it, therefore he has it. Hence what is *logically* consequent is *grammatically* antecedent.

Repeated instances of these forms occur in the New Testament, with the exception of the third, which is merely assumptive or conjectural.

The first class includes all conditional propositions in which the apodosis is expressed by the indicative without *ἄν* or by the imperative. In these cases there is simple supposition, a mere expression of possibility. Any tense of the indicative mood may be used in the protasis with the relative particle *εἰ*. Thus the present, future, and aorist occur in the same passage: 2 Tim. 2. 11, 12, *εἰ γὰρ συναπεθάνομεν καὶ συνζήσομεν, εἰ ὑπομένομεν καὶ συμβασιλεύσομεν· εἰ ἀρνησόμεθα κἀκεῖνος ἀρνήσεται ἡμᾶς*: M. 12. 27, *εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἔν τινι ἐκβάλλουσι;* Mk. 3. 26, *εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι*: G. 1. 9, *εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω*: 1 C. 7. 15, *εἰ δὲ*

ὁ ἄπιστος χωρίζεται, χωριζέσθω: 15. 13, εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστι, οὐδὲ Χριστὸς ἐγήγερται: 14. 38, εἰ δέ τις ἀγνοεῖ, ἀγνοείτω: 2 C. 5. 15, εἰ εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον: H. 7. 11, εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν· τίς ἔτι χρεία κ.τ.λ.

SECOND FORM.

This expresses uncertainty, with some small amount of probability or contingency, with the idea of realization: ἐάν with the subjunctive in the protasis, the indicative future in the apodosis: M. 5. 19, ὃς ἐὰν οὖν λύσῃ . . . καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται . . .: 17. 20, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ: 28. 14, ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτόν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν: L. 4. 6, 7, ᾧ ἐὰν θέλω δίδωμι αὐτήν· σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πάντα. Here δίδωμι is a vivid present, assigning a permanent property. So in R. 2. 25: J. 9. 31. L. 19. 40, ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται: J. 7. 37, ἐάν τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω, imperative for future. Compare G. 1. 8: R. 12. 20; 13. 4. J. 12. 32, ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν: G. 5. 2, ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει: Rev. 3. 20, ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτόν.

The first and second forms occur in A. 5. 38, 39, ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη, καταλυθήσεται· εἰ δὲ ἐκ Θεοῦ ἐστιν, οὐ δύνασθε καταλῦσαι.

THIRD FORM.

Mere assumption or conjecture: optative with εἰ in the protasis, followed by optative with ἄν in the apodosis. Of this form no decided instance occurs in the New Testament. But we may refer to 1 P. 3. 14, εἰ καὶ πάσχοιτε διὰ δικαιοσύνην μακάριοι (ἂν εἴητε), if ye were to suffer for righteousness' sake happy would ye be.

The protasis is often expressed by a participle: Xen. *Anab.* iii. 1. 2, νικῶντες μὲν οὐδ' ἂν ἕνα φεύγοντα κατακαίνοιεν, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἂν λειφθείη.

FOURTH FORM.

The hypothetical condition is expressed as impossible or as contrary to fact: εἰ with a past tense of the indicative mood in

the protasis, followed by *ἄν* in the apodosis: M. 24. 43, *εἰ ᾔδει ὁ οἰκοδεσπότης . . . ἐγρηγόρησεν ἄν.* So L. 12. 39: 17. 6, *εἰ εἴχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ*: 19. 42, *εἰ ἔγνως καὶ σύ*—where the apodosis is omitted: J. 4. 10, *εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ . . . σὺ ἂν ᾔτησας αὐτόν*: 5. 46, *εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί*: 8. 39, *εἰ τέκνα τοῦ Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε ἄν*: 9. 41, *εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν*: 18. 36, *εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο*: G. 1. 10, *εἰ γὰρ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην*: 3. 21, *εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη*: H. 4. 8, *εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας*, for if Joshua gave them rest he would not continue speaking of another day after these events: 8. 4, *εἰ μὲν γὰρ ἦν ἐπὶ γῆς οὐδ' ἂν ἦν ἱερεύς*: 1 J. 2. 19, *εἰ γὰρ ἦσαν ἐξ ἡμῶν μεμενήκεισαν ἂν μεθ' ἡμῶν.*

There was a tendency in the later Greek to omit *ἄν* in the apodosis; but some think that *ἄν* was omitted designedly, to express the utmost certainty of an event having taken place, if the restriction implied or expressed in the protasis had not existed: J. 15. 22, *εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον*: 19. 11, *οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν*: 21. 25, *οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία*: G. 4. 15, *εἰ δυνατόν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι.* In this passage some editors admit *ἄν*.

THE IMPERATIVE.

The imperative differs very little in any of its usages from the subjunctive. The subjunctive was originally a determinate tense, like the future, and signified the probable occurrence of something after the time of speaking. By bearing this in mind we may account for the interchange between the indicative future, the subjunctive aorist, and the imperative.

The following are virtually imperative: A. 13. 10, *οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου;* M. 6. 5, *οὐκ ἔσῃ ὡς ὑποκριταί*: 5. 48, *ἔσεσθε οὖν ὑμεῖς τέλειοι.*

USES OF THE IMPERATIVE MOOD.

The imperative is often used as a mere exclamation, as in *εἰπέ, ἄγε, φέρε.* This may account for its use in M. 8. 32, *εἶπεν*

αὐτοῖς· ὑπάγετε: 23. 32, καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν, go on till you have equalled the iniquities of your fathers: 26. 45, καθεύδετε τὸ λοιπόν.

The imperative present and the subjunctive aorist with μή are used to express prohibitions: Mk. 9. 39, μὴ κωλύετε αὐτόν: J. 5. 28, μὴ θαυμάζετε τοῦτο: Mk. 10. 19, μὴ μοιχεύσῃς· μὴ φονεύσῃς: A. 18. 9, μὴ φοβοῦ, ἀλλὰ λαλεῖ καὶ μὴ σιωπήσῃς.

The distinction of tenses is generally preserved, the present denoting continued or frequently repeated action, and the aorist that which is single: M. 6. 19, μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς: H. 12. 14, εἰρήνην διώκετε.

In the two following instances the aorist implies, 'do it at once, do it quickly, do it for this once, not constantly:' J. 2. 7, γεμίσατε τὰς ὑδρίας ὕδατος: A. 23. 23, ἑτοιμάσατε στρατιώτας διακοσίους. "Præsens et aoristus in cæteris præter indicativum modis eo maximo differunt, quod præsens rem *durantem* vel *sæpius repetitam*, aoristus rem *absolutam* aut *semel factam* indicat. Inepte dicas γράψον βίβλον si non *scriptum esse*, sed *scribi* vis, quia hoc longi temporis opus est; recte vero δὸς τὴν χεῖρα, quia hoc brevi temporis momento fit." Hermann.

Two imperatives are sometimes united, either with or without καί, where the second denotes a consequence of the first: J. 1. 40, ἔρχεσθε καὶ ἴδετε: 1 C. 15. 34, ἐκνήψατε δικαίως καὶ μὴ ἁμαρτάνετε: 1 T. 6. 12, ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς.

The second imperative is here equivalent to a future, as in the phrase, 'divide et impera.' This usage may be arranged under the second form of hypothetical propositions, where the protasis with ἐάν is omitted: L. 10. 28, τοῦτο ποιεῖ· καὶ ζήσῃ: J. 2. 19, λύσατε τὸν ναὸν τοῦτον· καὶ ἐν τρισὶν ἡμεραῖς ἐγερῶ αὐτόν: E. 5. 14, ἔγειραι ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν· καὶ ἐπιφαύσει σοι ὁ Χριστός: Ja. 4. 7, ἀντίστητε τῷ διαβόλῳ· καὶ φεύξεται ἀφ' ὑμῶν.

The infinitive is used in a preceptive sense as a substitute for the imperative, to express what must or ought to take place. This is especially the case in aphorisms and the language of legislation, where a tone of importance, authority, or solemnity is adopted: L. 9. 3, μήτε ἀνὰ δύο χιτῶνας ἔχειν: R. 12. 15, χαίρειν μετὰ χαιρόντων καὶ κλαίειν μετὰ κλαιόντων: Ph. 3. 16, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν: Hesiod, *Op. Di.* 391, γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν.

THE INFINITIVE MOOD AND PARTICIPLE.

"The use of the infinitive in dependent clauses may be thus distinguished from the use of the participle. The infinitive is used when the *real object* of the governing verb is an *act* or *state*, *γνώσουσι τρέφειν τὴν γλῶσσαν ἡσυχωτέραν*. The participle is used when the *real object* of the governing verb is a person or thing whose act or state is described by the participle, *ὁρῶ ἄνθρωπον ἀποθνήσκοντα*. The infinitive is a substantive expressing an act or state; the participle is an adjective expressing an act or state; if, then, the object of the verb is an act or state, the verb is followed by an infinitive used like a common noun. But when the object of a verb is a person or thing the participle agrees with the object, and expresses its act or state." (Jacob, § 135.)

The infinitive is most frequently used as a supplement of other ideas, and especially of verbal ideas. If the idea expressed by a verb is complete, the verb denotes an independent event, or an action finished in itself. If the idea is incomplete, the verb requires a more accurate definition by way of supplement to convey the idea with perfect clearness. Verbs which express an incomplete idea are such as denote some internal faculty and power, the operation of the will, of thought, or of sensation.

Verbs which denote the operation of sensation require only the supplement of the object to which the feeling is directed, and by which it is excited. This is expressed by the participle. Other verbs which express an incomplete idea are supplemented by the epexegetical infinitive, expressive of object, design, purpose. In this way the infinitive becomes one form of the final sentence, though after verbs of 'command,' 'entreaty,' *ἵνα* with a conditional mood is often used instead.

USES OF THE INFINITIVE MOOD.

The infinitive is used for one form of the final sentence, marking object, purpose: J. 13. 24, *νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι*: 1 Th. 1. 9, *ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ*: Rev. 16. 9, *οὐ μετενόησαν δοῦναι αὐτῷ δόξαν*: 22. 8, *ἔπεσα προσκυνῆσαι*: A. 15. 24, *λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον*.

Frequently the infinitive is used as the Latin supine, which is merely a verbal substantive presenting a supplementary idea:

M. 2. 2, *ἤλθομεν προσκυνῆσαι αὐτῷ*: 11. 8, *Τί ἐξήλθετε ἰδεῖν;* 1 C. 1. 17, *οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν.*

Sometimes the infinitive is merely explanatory, as in 1 Th. 4. 3, 4. 6, *ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας* defines *ὁ ἁγιασμός* on its negative side; the positive side is set forth by *εἰδέναι ἕκαστον ὑμῶν κ.τ.λ.*, of which there follows a specific exemplification, *τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν.* (Ellicott.)

THE INFINITIVE AS A VERBAL NOUN.

The infinitive is also used to denote the subject of a proposition, as in English:

> "To meet, to know, to love, and then to part,
> Is the sad tale of many a human heart."

Ph. 1. 21, *ἐμοὶ γὰρ τὸ ζῆν Χριστός· καὶ τὸ ἀποθανεῖν κέρδος*: M. 12. 12, *ἔξεστι τοῖς σάββασι καλῶς ποιεῖν*: 19. 10, *οὐ συμφέρει γαμῆσαι*: A. 20. 16, *ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ*: Ja. 1. 27, *θρησκεία καθαρὰ ἐπισκέπτεσθαι ὀρφανούς*: 2 P. 2. 21, *κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης.*

The infinitive is also employed to express the object: *Il.* ii. 290, *ὀδύρονται οἰκόνδε νέεσθαι*, they lament the voyage homeward: Xen. *Cyr.* vii. 1, *τῷ δὲ Κύρῳ καὶ τοῖς ἀμφ' αὐτὸν προσήνεγκαν οἱ θεράποντες ἐμφαγεῖν ταὶ ἐμπιεῖν*: J. 4. 7, *δός μοι πιεῖν*: 33, *μή τις ἤνεγκεν αὐτῷ φαγεῖν*: R. 2. 21, *ὁ κηρύσσων μὴ κλέπτειν κλέπτεις;* 15. 24, *ἐλπίζω διαπορευόμενος θεάσασθαι ὑμᾶς*: 2 T. 1. 18, *δῴη αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος*: 1 Th. 3. 10, *δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον*, the purport and object of the prayer: 1 Th. 3. 13, *εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας*, the end and aim of the *πλεονάσαι καὶ περισσεύσαι*: 2 Th. 3. 6, *παραγγέλλομεν ὑμῖν . . . στέλλεσθαι ὑμᾶς.*

The infinitive is used as a verbal substantive in the genitive to explain the purpose, design, or object, from which the action of the principal verb arose: M. 2. 13, *μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό*: 21. 32, *ὑμεῖς ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ*: L. 5. 7, *κατένευσαν . . . τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς*: A. 7. 19, *ἐκάκωσε τοὺς πατέρας ἡμῶν τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν*: 1 C. 2. 2, *οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν*: H. 11. 5, *Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον.*

Thus the infinitive is used according to the usual rules

affecting the genitive, 'in relation to,' 'in respect to:' L. 24. 25, *ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν*: A. 14. 9, *ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι*: 20. 3, *ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας*.

The infinitive is also used in the dative: M. 13. 25, *ἐν τῷ καθεύδειν τοὺς ἀνθρώπους* (this usage with *ἐν* and an accusative as the subject of the infinitive is very common: L. 1. 8; 9. 36; A. 3. 26; 8. 6; G. 4. 18): 2 C. 2. 13, *τῷ μὴ εὑρεῖν με Τίτον*: 1 Th. 3. 3, *τῷ μηδένα σαίνεσθαι*.

PARTICIPLES.

The participle describes an act or state, and agrees with the subject or object of another verb: *ἔλαθε τοῦτο ποιῶν*, he was unobserved in doing this: *ὁρῶ αὐτὸν ἐρχόμενον*, I see him coming.

The use of the participle in Greek is much more frequent and diversified than in other languages. We may arrange its employment under two general heads.

I. In a dependent proposition as a supplement to verbs which express an incomplete idea.

II. In intermediate propositions to assign closer definitions of the principal verb, or of a noun in the principal proposition.

I. THE PARTICIPLE IN DEPENDENT PROPOSITIONS.

Verbs which denote a result of sensation and express a perception by the organs of sense or by internal comprehension, as well as those which describe a state of feeling, take their supplement in the participle: *οἶδα θνητὸς ὤν*: *μέμνησο ἄνθρωπος ὤν*: M. 1. 18, *εὑρέθη ἐν γαστρὶ ἔχουσα*: L. 4. 23, *ὅσα ἠκούσαμεν γενόμενα*: 8. 46, *ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν*: A. 16. 34, *ἠγαλλιάσατο πανοικὶ πεπιστευκὼς τῷ Θεῷ*: 1 C. 14. 18, *εὐχαριστῶ τῷ Θεῷ μου γλώσσαις λαλῶν*: L. 19. 17, *ἴσθι ἔχων*, be assured that you have.

THE PARTICIPLE TO EXPRESS THE SUPPLEMENTARY IDEA.

The participle imparts the supplementary idea to verbs of ceasing, beginning, continuing, because the action of the principal verb can only be realized by the occurrence of the act expressed by the dependent verb. As the ideas of commencement, cessation, &c., can only be predicated of a real action, this reality is inconsistent with the abstract nature of the

infinitive: M. 11. 1, *ἐτέλεσεν ὁ Ἰησοῦς διατάσσων*: L. 5. 4, *ὡς ἐπαύσατο λαλῶν*: 7. 45, *οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας*: A. 12. 16, *ἐπέμενε κρούων*: Col. 1. 9, *οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι*. These may be considered temporal sentences where the participle appears as a secondary predicate.

If the subject which belongs to the participle stands with the principal verb as the remote object in the genitive or dative, the participle agrees with it in case: *ᾐσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων*, I perceived that they fancied themselves very wise: *οὐδέποτε μετεμέλησέ μοι σιγήσαντι, φθεγξαμένῳ δὲ πολλάκις*, I at no time repented of being silent, but many times of speaking. With these verbs a participle is used, because in the dependent proposition a state is assigned in which the subject or object of the chief proposition exists. If however the state is one which either has yet to take place, or merely might take place, the reason for the use of the participle disappears and the verbs are followed by the infinitive. Hence many verbs differ in meaning as they are followed by the infinitive or participle. *Αἰσχύνομαι* is followed by the infinitive when the action is not performed through shame, but by the participle when an action has been performed of which the doer is ashamed: *ἀλλ' ἴσως αἰσχύνῃ λέγειν ταῦτα*, but perhaps you are ashamed to say these things, and therefore do not say them: *αἰσχύνομαι ποιεῖν*, I am ashamed to do it; I refrain from doing it through shame: *ἐγὼ δὲ ὑμῖν παραινῶν αἰσχυνοίμην ἄν*, I should be ashamed were I to admonish you: *αἰσχύνομαι ποιήσας*, I am ashamed that I did it. *Ἄρχομαι* is followed by the participle when the assigned state has already taken place, but by the infinitive when it is just about to take place: *ὁ χειμὼν ἤρξατο γενόμενος*, the winter was come on: *ὁ χειμὼν ἤρχετο γίγνεσθαι*, the winter was beginning to come on. But in the New Testament *ἄρχομαι* is used with the infinitive: Mk. 4. 1, *ἤρξατο διδάσκειν*: 6. 7, *ἤρξατο αὐτοὺς ἀποστέλλειν*: A. 1. 1, *ὧν ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν*.

Ἀκούω, μανθάνω take the participle when a fact is adduced which we know or perceive with our own senses; the infinitive when we rely on the authority of others: *ἠκούσθην τοῦ Δημοσθένους λέγοντος*, I heard Demosthenes speak; I heard his voice: *ἀκούω τὸν Δημοσθένη λέγειν*, I am told that Demosthenes says.

Φαίνομαι is followed by the participle when the object really

is as it appears to be; by the infinitive when the likeness is not real, but only apparent: *φαίνεται ὢν ἀγαθός*, he is evidently and really good: *φαίνεται εἶναι ἀγαθός*, he appears to be good: *ἅμα λέγων ταῦτα σαφῶς κλαίειν ἐφαίνετο*, on speaking these things, he was just as though he wept; but *κλαίων ἐφαίνετο*, he evidently wept: M. 6. 16, *ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες*, that in the sight of men they may really fast: *νηστεύειν* would imply that they were satisfied with the appearance, even though it was considered to be an outward show.

THE PARTICIPLE IN DEPENDENT PROPOSITIONS.

Verbs of declaring, announcing, take the participle when an event is stated as a fact; the infinitive when an event is stated as a matter of intelligence: *ἀπηγγέλθη Ποτίδαια πολιορκουμένη*, when it is certain that Potidæa is besieged: *ἀπηγγέλθη Ποτίδαια πολιορκεῖσθαι*, when the intelligence comes in the form of a report.

Verbs which express subordinate definitions of an action take frequently the participle of the verb which expresses the principal action. Such verbs are *τυγχάνω*, *λανθάνω*, *φθάνω*, *διατελέω*, *χαίρω*, *οἴχομαι*, and sometimes *ποιέω*: *οἱ ὁπλῖται οἳ ἔτυχον παρόντες ἐβοήθουν*, who happened to be present, or who were present: *ἔτυχε θανών*, he was dead: *τυγχάνουσιν ἔχοντες*, they have: *χαίρουσιν ἐπαινοῦντες*, they praise gladly: *ἔφθην ἀφικόμενος*, I arrived first: *οἴχεται φεύγων*, he is fled and gone. In these cases the participle expresses the principal idea, to which the idea of the verb is merely accessary (see 1 Tim. 1. 12, 13, quoted in Chapter VIII., under *ὅτι*): M. 17. 25, *προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων*, Jesus said to him in anticipation: H. 13. 2, *ἔλαθόν τινες ξενίσαντες τοὺς ἀγγέλους*: Xen. *Anab.* i. 1. 9, *τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα*, was secretly maintained for him. Thus we may explain A. 10. 33, *σύ τε καλῶς ἐποίησας παραγενόμενος*, and you have come most seasonably: Ph. 1. 25, *καὶ τοῦτο πεποιθὼς οἶδα*, and on this account I know confidently: LXX, Jer. 23. 6, *Ἰσραὴλ κατασκηνώσει πεποιθώς*.

II. THE PARTICIPLE IN INTERMEDIATE PROPOSITIONS.

TERTIARY PREDICATE.

The participle in intermediate propositions may be arranged under seven heads: (1) explanatory, giving collateral defini-

tions of single words, expressed by the relative *who, which;* (2) temporal, marking relations of time, expressed by particles, *while, after, when;* (3) causal, adducing reasons, expressed by the particles *because, since, as;* (4) conditional, marking relations of condition, concession, expressed by the particles *if, although;* (5) the final sentence; (6) periphrastic tenses; (7) absolute use. The correct translation of participles will always be modified by the context; as from this alone we can determine to which of these uses it ought to be assigned.

(1) As an instance of collateral definitions we may refer to M. 10. 4, *Ἰούδας Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν*: A. 4. 36, *Ἰωσῆς ὁ ἐπικληθεὶς Βαρνάβας.*

THE TEMPORAL AND CAUSAL RELATIONS OF PARTICIPLES.

(2) Temporal relations of participles may denote coincident or antecedent acts: A. 10. 38, *ὃς διῆλθεν εὐεργετῶν καὶ ἰώμενος κ.τ.λ.*: A. 5. 4, *οὐχὶ μένον σοὶ ἔμενε, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε;* 1 Th. 3. 1, *μηκέτι στέγοντες εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι.*

When a participle and verb are combined together, both in the past tense, we can only determine by the sense whether the action described by the participle is antecedent to that of the verb or is coincident with it. In the following it seems to be coincident: R. 7. 8, *ἀφορμὴν λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν*: Mk. 15. 37, *ὁ δὲ Ἰησοῦς ἀφεὶς φωνὴν μεγάλην ἐξέπνευσε*: A. 7. 36, *οὗτος ἐξήγαγεν αὐτοὺς ποιήσας τέρατα καὶ σημεῖα.*

In the following, the action denoted by the participle is antecedent to the action described by the verb: as in *Il.* i. 6, *ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε*, just from the time when at first they quarrelled and separated: Mk. 15. 43, *τολμήσας εἰσῆλθε*, had the courage to go in: L. 11. 8, *εἰ καὶ οὐ δώσει ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον, διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει*: A. 5. 30, *ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου* (so A. 10. 39; 5. 5; 16. 34. 37): A. 15. 22, *ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι*: G. 4. 15, *εἰ δυνατόν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι.*

(3) Causal relations, 'because,' 'since:' A. 4. 21, *οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς μηδὲν εὑρίσκοντες τὸ πῶς κολάσωνται αὐτούς*, since they found no matter on which to punish them: R. 6. 6, *τοῦτο γινώσκοντες*, since we know this

(2 P. 1. 10; 1 T. 1. 9): C. 1. 3, *εὐχαριστοῦμεν τῷ Θεῷ ἀκούσαντες τὴν πίστιν ὑμῶν*, because we heard: E. 1. 12, *εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ*, seeing that we previously hoped in Christ: 1 T. 1. 12, *πιστόν με ἡγήσατο θέμενος εἰς διακονίαν*, judged me faithful in that he put me into the ministry: E. 2. 4, *ὁ δὲ Θεὸς πλούσιος ὢν ἐν ἐλέει*: 2 Tim. 4. 10, *Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα*: R. 10. 3, *ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν*: 1 Tim. 4. 8, *ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης*, 'since it has;' the participle confirms the previous assertion: R. 3. 23, *πάντες ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι.*

CONDITIONAL RELATIONS.

(4) Conditional relations, 'although,' 'if:' J. 12. 37, *τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν*: J. 21. 11, *τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον*: 1 C. 9. 19, *ἐλεύθερος ὢν ἐκ πάντων πᾶσιν ἐμαυτὸν ἐδούλωσα*: 1 Tim. 3. 10, *διακονείτωσαν ἀνέγκλητοι ὄντες*: 4. 4, *οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον*: 1. 7, *θέλοντες εἶναι νομοδιδάσκαλοι μὴ νοοῦντες κ.τ.λ.*

The participle in a concessive sense is often used with *καί, καίπερ*: L. 18. 7, *καὶ μακροθυμῶν ἐπ' αὐτοῖς*: Ph. 3. 4, *καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί*: H. 5. 8, *καίπερ ὢν υἱὸς ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν.*

The Hellenistic use of *μή* with the participle embraces the ideas 'if not,' 'because not,' 'though not:' L. 9. 33, *μὴ εἰδὼς ὃ λέγει*: here *μή* introduces an apology. 1 T. 6. 4, *μηδὲν ἐπιστάμενος*, yet knowing nothing; *οὐδὲν ἐπιστάμενος* would have been a somewhat more emphatic declaration of absolute ignorance. Frequently *μή* introduces a reason: M. 1. 19, *καὶ μὴ θέλων παραδειγματίσαι*: 22. 29, *πλανᾶσθε μὴ εἰδότες τὰς γραφάς*: R. 4. 19, *καὶ μὴ ἀσθενήσας τῇ πίστει*: 9. 11, *μήπω γὰρ γεννηθέντων.* See other instances under *οὐ, μή*, Chapter VIII.

THE FINAL SENTENCE.

(5) The future participle is employed in one form of the final sentence, *ἦλθεν ἀδικήσων*: A. 8. 27, *ὃς ἐληλύθει προσκυνήσων εἰς Ἰερουσαλήμ.* When the actions of the participle and the verb are coincident the present is used: R. 15. 25, *νυνὶ*

πορεύομαι εἰς Ἰερουσαλὴμ διακονῶν τοῖς ἁγίοις, 'now I am on my way to Jerusalem, ministering to the saints.' His whole journey was an act of ministration.

PERIPHRASTIC TENSES.

(6) Periphrastic tenses are often formed with the participle and ἔχω. Thus ἀτιμάσας τὸν ἄνδρα ἔχει, having dishonoured the man he keeps him so; i. e. he keeps dishonouring, he continues to dishonour: L. 14. 19, ἐρωτῶ σε ἔχε με παρῃτημένον. But the expression is probably a Latinism: "Excusatum me habeas, rogo." This periphrastic usage is very common in the New Testament, with εἰμί, γίνομαι, denoting habit, or the uninterrupted continuance of an action: M. 7. 29, ἦν γὰρ διδάσκων αὐτούς (L. 13. 10): Mk. 15. 43, ἦν προσδεχόμενος: M. 19. 22, ἦν γὰρ ἔχων κτήματα πολλά: Mk. 13. 25, οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες: L. 21. 17, ἔσεσθε μισούμενοι: 24, Ἰερουσαλὴμ ἔσται πατουμένη: H. 5. 12, γεγόνατε χρείαν ἔχοντες γάλακτος, ye have become such as have need: Mk. 1. 4, ἐγένετο Ἰωάννης βαπτίζων ('extitit;' there arose, there appeared): L. 15. 1, ἦσαν ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι: 24. 32, οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν; A. 12. 5, προσευχὴ δὲ ἦν ἐκτενὴς γενομένη, now prayer was continually offered in full strain.

Mr. Wratislaw remarks: "Almost any verb may be periphrased by the corresponding substantive with ἔχω, either in an active or passive sense:" Hdt. viii. 143, ὅπιν ἔχειν θεῶν, to reverence the gods: Soph. *El.* 400, πατὴρ τούτων συγγνώμην ἔχει, i. e., forgives, excuses: *Œd. Col.* 557, τίνα πόλεως ἐπέστης προστροπὴν ἐμοῦ γ' ἔχων; what do you desire? Plato, *Menex.* 243 A, ὧν ἔπαινον ἔχουσι, whom they commend: Mk. 11. 22, ἔχετε πίστιν Θεοῦ, believe in God: A. 24. 23, ἔχειν τε ἄνεσιν, allow him liberty: 2 T. 1. 13, ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων, draw up an outline of the wholesome words. ἔχειν καρπόν is used in the sense of συνάγειν, reap, or φέρειν, produce. It may be doubtful which sense is to be preferred in R. 1. 13, ἵνα τινὰ καρπὸν σχῶ: R. 6. 21, τίνα οὖν καρπὸν εἴχετε τότε; what fruit did ye then reap? 22, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, ye bear your fruit resulting in holiness. So λαμβάνειν with a substantive is frequently used as a periphrasis for a verb: H. 11. 29, ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν. (Notes and Dissertations, pp. 47. 126.)

ABSOLUTE CASES.

(7) The participle is not only attached to one of the nouns in the principal proposition, but may receive a new subject of its own. Thus the participle forms with its subject a distinct member in the proposition, and as it is put in a case which is independent of the principal verb, the participle is said to be used absolutely. As the general use of the participle absolute is to designate a relation of time or to assign a cause, we find that the genitive is used absolutely more frequently than any other case, though all the cases are thus used occasionally. Instances of the genitive absolute have been already given in Chapter V.

The nominative is used absolutely in expressions of time: L. 9. 28, *ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτὼ καὶ παραλαβὼν κ.τ.λ.* Here we may supply *διάστημα, χρόνος*: M. 15. 32, *ὅτι ἤδη ἡμέραι τρεῖς προσμένουσί μοι.* Some other instances may be classed under the head of anacoluthon or change of construction: M. 12. 36, *πᾶν ῥῆμα ἀργὸν ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι ἀποδώσουσι περὶ αὐτοῦ*: M. 7. 24, *πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους . . . ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ.* Participles in the nominative are put absolutely in proverbial expressions and quotations: 2 P. 2. 22, *Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα· καὶ Ὑς λουσαμένη εἰς κύλισμα βορβόρου*: 1 C. 3. 19, *ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.* By supplying the verb of existence, participles and adjectives become equivalent to imperatives. Repeated instances occur in R. 12. 9—13. 16—19: 1 P. 3. 1, *ὁμοίως, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν.* Another instance occurs in the same passage by adopting the correct punctuation, (6) *ὡς Σάῤῥα ὑπήκουσεν τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα. Ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.* The aorist points to a definite, special act. Hence we must understand it to mean, "Whose daughters ye became on the profession of your faith in Christ. Go on doing good, and have no fear of any sudden alarm."

The dative may be put absolutely in M. 8. 1, *καταβάντι αὐτῷ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.* (But here the second *αὐτῷ* may be regarded as redundant, Chapter III.) In classical Greek this dative defines the time and assigns the cause: *περιΐοντι τῷ ἐνιαυτῷ*, as the year came to a close:

εἰργομένοις αὐτοῖς τῆς θαλάσσης καὶ κατὰ γῆν πορθουμένοις ἐνεχείρησάν τινες πρὸς Ἀθηναίους ἀγαγεῖν τὴν πόλιν, because they were cut off from the sea, and ravaged by land, some attempted to bring the state to the Athenians.

The accusative is used absolutely when a narrator assigns by conjecture the motives which influenced the agent. Frequently we can only account for the accusative by considering that the construction is defective, or that the mode of expression is too compressed: A. 26. 2, *ἥγημαι ἐμαυτὸν μακάριον μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον· μάλιστα γνώστην ὄντα σε πάντων κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων* (here we might repeat *ἥγημαι* before *γνώστην*): L. 24. 46, *οὕτως ἔδει παθεῖν τὸν Χριστόν, καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἰερουσαλήμ* (here *ἀρξάμενον* agrees with *κήρυγμα*, implied in *κηρυχθῆναι*): E. 1. 18, *πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας ὑμῶν*. This we may regard as a quasi-apposition with the preceding verse, or may consider that St. Paul intended to begin the verse with *εἰς τὸ εἰδέναι ὑμᾶς*, as denoting the effect of *ἐπιγνώσει*. Dean Alford quotes Soph. *Electr.* 479, *ὕπεστί μοι θράσος ἀδυπνόων κλύουσαν ἀρτίως ὀνειράτων*: Æsch. *Choeph.* 396, *πέπαλται δ' αὖτέ μοι φίλον κέαρ τόνδε κλύουσαν οἶκτον*.

CHAPTER VIII.

PARTICLES.

Under the term particles are included all the parts of speech which are not declined or conjugated, as adverbs, conjunctions, prepositions.

In the present chapter the conjunctions and some of the adverbs are presented as nearly as possible in alphabetical order. Copulatives like *καί*, *τέ*, negatives as *οὐ*, *μή*, and final particles as *ἵνα*, *ὅπως*, will be considered together.

(Jacob, § 102. Donaldson, § 547.)

"Conjunctions connect words or sentences, and mark the nature of their connexion. Connected sentences are either co-ordinate, or one of them is subordinate to the other.

"Co-ordinate sentences are connected (*a*) by copulatives connecting objects to be considered conjointly, as *καί*, *τέ*, *τέ—καί*, both—and; (*b*) by disjunctives connecting objects to be considered separately, as *ἤ*, *ἤτοι*, either; (*c*) by adversatives expressing opposition or distinction, *ἀλλά*, *μέν—δέ*.

"Subordinate sentences are appended to the principal by temporal conjunctions when they are supplementary."

Ἀλλά, pl. of *ἄλλος*, 'other,' 'otherwise.' Generally rendered 'but,' 'but on the contrary,' 'but still;' an adversative conjunction used after negative sentences, seclusive and antithetical, to express something different from what was before said; limiting or opposing whole sentences or single clauses. The sentence introduced by *ἀλλά* corrects and explains the preceding clause. In many cases the denial is comparative rather than absolute; but the negative clause precedes to give emphasis to the positive assertion: A. 5. 4, *οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ Θεῷ*: M. 27. 24, *ἰδὼν ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται*: Mk. 9. 37, *οὐκ ἐμὲ δέχεται,*

ἀλλὰ τὸν ἀποστείλαντά με, 'nicht so wol—als,' 'sondern:' J. 6. 27, ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον: M. 5. 17, οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι.

Sometimes ἀλλά is omitted: Tit. 2. 3, μὴ οἴνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους: Tit. 3. 2, μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς.

ἀλλά introduces an emphatic antithesis after a full negative: L. 1. 60, οὐχί· ἀλλὰ κληθήσεται Ἰωάννης: R. 3. 31, νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἱστῶμεν. After a negative clause followed by a parenthesis, where the translation may be, 'Nay rather—on the contrary:' H. 10. 3, ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν.

ἀλλά is used in exhortations and entreaties where a negative clause is suppressed: Hom. *Il.* i. 32, ἀλλ' ἴθι, μή μ' ἐρέθιζε, 'begone, I pray you;' 126, ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες, 'but do you, I pray, at once give up:' Arrian, v. 26, ἀλλὰ παραμείνατε ἄνδρες: A. 10. 20, ἀλλὰ ἀναστὰς κατάβηθι: M. 9. 18, ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν.

In a series of questions involving distinct or opposite ideas: M. xi. 8, ἀλλὰ τί ἐξήλθετε ἰδεῖν; In introducing an objection, or series of objections: R. x. 16, ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ: so 18, 19: 1 C. 15. 35, ἀλλ' ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; In an exclusive sense, 'except:' G. 1. 12, οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ: M. 20. 23, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου.

ἀλλά introduces a new and cumulative argument, 'sanè,' 'imo:' J. 16. 2, ἀποσυναγώγους ποιήσουσιν ὑμᾶς, ἀλλ' ἔρχεται ὥρα κ.τ.λ.: Ja. 2. 18, ἀλλ' ἐρεῖ τις· Σὺ πίστιν ἔχεις κ.τ.λ. 'Nay, a man will rightly say.'

ἀλλά augments and strengthens a previous idea: L. 12. 7, ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται: A. 19. 2, ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιόν ἐστιν ἠκούσαμεν: Dem. 1455. 18, τῶν μὲν ὑμετέρων ψηφισμάτων, ἀλλ' οὐδὲ τὸ μικρότατον φροντίζουσιν: 2 T. 2. 9, ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος, ἀλλὰ ὁ λόγος τοῦ Θεοῦ οὐ δέδεται, 'nevertheless, the Word of God has not been and is not bound.'

ἀλλά confirms a preceding statement, 'yea:' 1 C. 3. 2, οὔπω γὰρ ἐδύνασθε, ἀλλ' οὐδ' ἔτι νῦν δύνασθε: G. 4. 17, ζηλοῦσιν

ὑμᾶς οὐ καλῶς· ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, 'hoc semper tenendum est oppositione Græcis id efficere, quod nos affirmatione consequi studemus.' Klotz. This is especially the case after οὐ μόνον: J. 5. 18, οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν. So J. 13. 9: 1 J. 5. 6: M. 21. 21: 1 Th. 1. 8, οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαίᾳ, ἀλλ' ἐν παντὶ τόπῳ, κ.τ.λ., 'posterior notio, ut gravior, in locum prioris substituitur, priore non plane sublato.'

ἀλλά strengthens the inference after a hypothetical clause, and may be rendered 'assuredly:' Mk. 14. 29, καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ: R. 6. 5, εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα: 1 C. 4. 15, ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας: 1 C. 9. 2, εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμί: 2 C. 13. 4, καὶ γὰρ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ. Sometimes a verb or clause may be supplied: Mk. 14. 49, ἀλλὰ (τοῦτο γέγονεν) ἵνα πληρωθῶσιν αἱ γραφαί. So J. 15. 25; 1. 8, οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' (εἰς τοῦτο ἦλθεν) ἵνα μαρτυρήσῃ περὶ τοῦ φωτός: 1 J. 2. 19, ἀλλὰ (ἐξ ἡμῶν ἐξῆλθον) ἵνα φανερωθῶσιν, ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν. Some would quote Mk. 9. 8; 10. 40, but in these passages ἀλλά has the exclusive sense 'except.'

ἀλλά after a negation, followed by ἤ, may be rendered 'other than,' though here it is the neuter ἄλλο, ἄλλα, and not ἀλλά: L. 12. 51, δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχὶ, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν, no other than division: 2 C. 1. 13, οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἢ ἃ ἀναγινώσκετε. So in 1 C. 3. 5, though some editors omit ἀλλ' ἤ. Xen. *Anab.* iv. 6. 8, ἄνδρες δὲ οὐδαμῇ φυλάττοντες ἡμᾶς φανεροί εἰσιν, ἀλλ' ἢ κατὰ ταύτην τὴν ὁδόν: vii. 7. 31, ἀργύριον μὲν οὐκ ἔχω, ἀλλ' ἢ μικρόν τι, καὶ τοῦτό σοι δίδωμι τάλαντον: Hdt. ix. 209, οὐδεὶς ἀλλ' ἢ ἐκείνη, no other except she.

ἀλλά is often joined with other particles, and in this combination has a special idiomatic value: ἀλλ' ὅμως, but still: ἀλλ' οὖν, but at any rate: ἀλλὰ μήν, ἀλλὰ μέντοι, but surely: ἀλλά τοι, but yet: ἀλλὰ δή, but now: ἀλλὰ γάρ, but in point of fact: ἀλλ' οὐ μήν, ἀλλ' οὐ μέντοι, followed by γε, but at any rate not.

ἄλλως, otherwise than rightly, fruitlessly: 1 T. 5. 25, τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύναται, the works which are not openly manifest, cannot remain concealed: Thucyd. i. 109, τὰ χρήματα ἄλλως ἀναλοῦτο, otherwise than for any good, i. e. in

vain: ἄλλως τε καί, both otherwise and so, i. e. especially above all.

ἅμα, 'at the same time,' strengthens the participle in temporal sentences, and often indicates emphatically an additional circumstance: A. 24. 26, ἅμα δὲ καὶ ἐλπίζων: 27. 40, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων: R. 3. 12, πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν: Philem. 22: 1 Th. 4. 17, ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις. Also without σύν: M. 13. 29, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. Here ἅμα serves to unite very different actions: *Il.* viii. 64, ἅμ' οἰμωγή τε καὶ εὐχωλή: Xen. *Anab.* iii. 1. 47, τῆς ἀγγελίας ἅμα ῥηθείσης ἐβοήθουν, as soon as the tidings came they rushed to give help. All instances of the adverb have the notion of *time*, though it sometimes involves that of *place* or *quality*.

ἄρα, 'still farther,' 'beyond that,' an illative particle marking a transition, or drawing a conclusion, 'therefore;' sometimes as in Homer it merely fixes attention on a word: *Il.* i. 96, τοὔνεκ' ἄρ' ἄλγε' ἔδωκεν, 'just on this account:' 56, ὅτι ῥα θνήσκοντας ὁρᾶτο, 'namely, because:' 93, οὐτ' ἄρ' ὅ γ' εὐχωλῆς ἐπιμέμφεται, 'neither to say the truth:' M. 18. 1, τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; Here τίς conveys the interrogation, ἄρα refers to a previous discourse on the subject: Mk. 9. 34: H. 4. 9, ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ. Marking oblique inference: A. 11. 18, ἄρα γε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωὴν—. Denoting slight surprise, sudden and unexpected inference: A. 21. 38, οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος, thou art not then as I supposed. In Epic usage ἄρα marks immediate transition and actual connexion; in Attic usage it has a regular illative force in direct conclusions and by way of oblique inference.

Logical conclusion in the apodosis of hypothetical propositions: M. 12. 28, εἰ δὲ ἐγὼ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ: 1 C. 15. 14, εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν: H. 12. 8, εἰ δὲ χωρὶς ἐστὲ παιδείας, ἄρα νόθοι ἐστέ: G. 5. 11, ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ, *if it be so then*. "ἄρα habet significationem levioris cujusdam ratiocinationis quæ indicat *rebus ita comparatis* aliquid ita aut esse aut fieri." Klotz.

The weaker ratiocinative force of ἄρα is sometimes supported by the collective power of οὖν: G. 6. 10, ἄρα οὖν . . . ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, accordingly then.

εἰ with ἄρα marks a result about which some uncertainty is felt = 'si forte:' A. 7. 1, εἶπε δὲ ὁ ἀρχιερεύς· *Εἰ ἄρα ταῦτα οὕτως ἔχει;* Mk. 11. 13, *ἦλθεν εἰ ἄρα εὑρήσει τι ἐν αὐτῇ*: A. 17. 27, *ζητεῖν τὸν Θεόν, εἰ ἄρα γε ψηλαφήσειαν αὐτόν*: A. 8. 22, *δεήθητι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς καρδίας σου.*

ἄρα is also used as an interrogative, and is written ἆρα. When ἆρα stands first in the sentence the stress is laid on the verb, when it stands second the stress is laid on the interrogative: ἆρά τις ῥύσεται; will any one *save?* τίς ἄρα ῥύσεται; *who* is there to save? L. 18. 8, *πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;* can we infer —? A. 8. 30, Ἆρά γε γινώσκεις ἃ ἀναγινώσκεις; may we infer that thou understandest? expecting the answer in the negative: G. 2. 17, *εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἆρα Χριστὸς ἁμαρτίας διάκονος; Μὴ γένοιτο.*

In some of these instances ἄρα occurs in combination with γε, which is one of the particles employed to invigorate discourse, to give strength and prominence to single ideas. Other particles of the same class are περ, δή. γε repeatedly occurs preceding ἄρα, and thus forms the compound γάρ.

The force of γε is to strengthen the idea of the word to which it is attached. It is found in combination with other particles, and is frequently joined to personal pronouns. Generally it is used in *rejoinders* and *answers*, either to confirm or restrict, and in exhortations to render them more impressive. In English γε can only be rendered by laying an emphasis on the word to which it is attached, but frequently it may be translated by *certainly, at least, now, yes, quite, very, surely.* L. 11. 8, λέγω ὑμῖν, *εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον, διά γε ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει.* Here γε heightens the contrast between the two grounds, friendship and emergency; between the two acts, rising up and raised from sleep: R. 8. 32, *ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο,* he surely seeing that he spared not—'quippe qui:' 1 C. 4. 8, *καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν,* γε marks strong satire, and I quite wish ye were kings, that we too may be kings jointly with you.

So also it is used with adverbs and conjunctions: *μενοῦν γε, μήτι γε.* Thus in L. 24. 21 it increases the tone of despondency: *ἀλλά γε σὺν πᾶσι τούτοις, τρίτην ταύτην ἡμέραν ἄγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο.*

Γάρ is regularly used in causal sentences, expressing the force of *γε, verily*, combined with *ἄρα, therefore, further*, nearly the same in signification as *γοῦν* (*γε οὖν*): *γάρ* signifies 'the fact is,' 'in fact,' 'as the case stands,' having a more extensive meaning than the English *for*, since it expresses the cause, reason, motive, principle, occasion, inducement, of what has been previously affirmed or implied.

Explanatory of a preceding statement, 'namely,' 'to wit:' M. 1. 18, *μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ*, the *γάρ* refers to the preceding *οὕτως*, which implies that there was something extraordinary in the manner of Christ's birth: R. 2. 12, *ὅσοι γὰρ ἀνόμως ἥμαρτον κ.τ.λ., in point of fact:* Rev. 21. 25, *καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· νὺξ γὰρ οὐκ ἔσται ἐκεῖ.* The *γάρ* explains the reason why night is not mentioned in the preceding clause.

Introductory of a reason for a statement or an inquiry: Mk. 5. 42, *ἦν γὰρ ἐτῶν δώδεκα*: M. 15. 4, *ὁ γὰρ Θεὸς ἐνετείλατο λέγων*: 24. 7: 1 C. 15. 3, *παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρέλαβον*: J. 4. 44: G. 6. 15: Ja. 4. 14, *ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γάρ ἐστιν, κ.τ.λ.*, a vapour in fact it is.

To introduce the discussion of a proposition: 2 C. 12. 1, *καυχᾶσθαι δὴ οὐ συμφέρει μοι· ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου*: L. 12. 57, 58, *τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, κ.τ.λ.*

To recall attention to a thought already expressed: 1 Th. 2. 20, *ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά*, yes—ye are the glory we desire, ye the joy: R. 5. 7, *μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν.* The *γάρ* after *μόλις* refers to *ὑπὲρ ἀσεβῶν ἀπέθανε* (6). The second *γάρ* corrects the preceding thought in reference to *μόλις*: R. 15. 27, *εὐδόκησαν γάρ, καὶ ὀφειλέται αὐτῶν εἰσιν*, yes they thought good, at the same time their debtors they are: 1 C. 9. 10, *ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη*, or for our sakes in every sense does the law say it? for our sakes, in fact, it was written. Such is its force in answers; the *ἄρα* serves to sum up the premisses in which the assertion is made; the *γε* strengthens the assertion: J. 9. 30, *ἐν γὰρ τούτῳ θαυμαστόν ἐστι, κ.τ.λ.*: A. 16. 37, *καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ*, no indeed, as the case stands.

Introducing a parenthetical clause: 1 C. 9. 19, *ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω.*

With an interrogative *γάρ* introduces a remonstrance: A. 19. 35, *Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος;* Ephesians (why this disturbance) for what man—? M. 27. 23, *τί γὰρ κακὸν ἐποίησεν;* (why this demand) for what evil did he? 9. 5, *τί γάρ ἐστιν εὐκοπώτερον;* (why think ye evil) for in what respect is it easier? R. 3. 3, *τί γάρ; εἰ ἠπίστησάν τινες;* what conclusion then do we draw, in case some disbelieved? J. 7. 41, *μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;* what! can we suppose the Christ comes out of the Galilee-country?

δή is probably shortened from *ἤδη*, and as the weaker form is put after one or more words in a sentence, it usually serves to strengthen or limit the word to which it is attached. *δή* denotes the definiteness and certainty of an expression. We find it with adverbs of *place* and *time*, to restrict their indefinite sense to some certain point, like the English *just, even, now, only;* with interrogative particles and hortatives for stronger emphasis, *but, then, well, nay;* for a sign of authenticity, *of a truth, really, assuredly.* Compare *γε, περ*: *πειράσομαι δὴ καὶ ἐγώ σοι οὕτως εἰπεῖν*, well—I also will attempt to speak to thee thus: *δεῖ δὴ πρᾳότερόν πως ἀποκρίνεσθαι*, one must indeed answer somewhat more mildly: *τοῦτο ἄρα τῷ ἐλευθέρῳ πρέπει καὶ τῷ δικαίῳ δή*, this then befits the free man, and certainly the just: LXX Job 15. 17, *ἃ δὴ ἑώρακα ἀναγγελῶ σοι*: M. 13. 23, *ὃς δὴ καρποφορεῖ*: L. 2. 15, *διέλθωμεν δὴ ἕως Βηθλεέμ*: 2 C. 12. 1, *καυχᾶσθαι δὴ οὐ συμφέρει μοι*, to boast assuredly is not for my advantage.

δή indicates an act to be executed without delay: 1 C. 6. 20, *δοξάσατε δὴ τὸν Θεόν*: A. 15. 36, *ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς ἡμῶν*: 13. 2, *ἀφορίσατε δή μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς.*

δήπου is equivalent to 'opinor,' I wot and you allow. *δή* with an assertion gives decision and confidence. *που* universalizes this decision and confidence, implies the success of an universal appeal for the truth of what is said. (Alford.) *δήπου* does not occur in LXX. H. 2. 16, *οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται. δῆθεν*, 'as they said,' is used when the writer states the declarations of other persons, and wishes to remind

the reader that he does not vouch for their sincerity, but merely repeats what they themselves professed to be true. (Arnold, Thucyd. i. 92.)

ἐάν, εἰ, in case—. (See on ἄρα, and on Hypothetical Propositions, Chapter VII.) *If* and εἰ have in reality no connexion.

εἰ is used after verbs expressing mental emotion: Mk. 15. 44, ἐθαύμασεν εἰ ἤδη τέθνηκε: 1 J. 3. 13, μὴ θαυμάζετε ἀδελφοί μου εἰ μισεῖ ὑμᾶς ὁ κόσμος, in case the world hates you.

Thus we may explain the alleged use of εἰ for εἴθε: L. 12. 49, καὶ τί θέλω; εἰ ἤδη ἀνήφθη, and what will I? in case it were already kindled I should have my desire. εἰ is used with the optative mood to express a wish, but with past tenses of the indicative to express an impossible wish. εἰ introduces a statement which is hardly credible: A. 26. 8, τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ Θεὸς νεκροὺς ἐγείρει; what! is it past belief in your judgment, in case we assert God raises the dead?

As an interrogative particle in a question implying some doubt or uncertainty, *an, ne:* L. 22. 49, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; in case we shall strike with the sword will it please you? 13. 23, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι, tell us whether the saved are few: A. 26. 23, λέγων . . . εἰ παθητὸς ὁ Χριστός, εἰ πρῶτος, κ.τ.λ., discussing whether the Christ is to suffer, whether first after rising from the dead he is to announce light to the people and to the Gentiles.

Also where a negative reply is anticipated, *num:* Mk. 15. 44, ἐπηρώτησαν αὐτὸν εἰ πάλαι ἀπέθανε.

In some cases, as in A. 26. 8. 23, εἰ may be considered as equivalent to ὅτι, especially in H. 7. 15, where ὅτι is in the preceding verse: καὶ περισσότερον ἔτι κατάδηλόν ἐστι, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδὲκ ἀνίστασαι ἱερεὺς ἕτερος, and with more abundant evidence still it is manifest, that according to the similitude of Melchizedek there arises a priest of a different line. Mr. Wratislaw refers to Plato as using εἰ for ὅτι after ἀγανακτῶ, ὑποτίθεσθαι, ἀποδεδείχθαι, δῆλον: also after ἀγαπᾶν, αἰσχύνεσθαι, and in Hdt. i. 24, after εἰσελθεῖν ἡδονήν.

In oaths and solemn assertions there is an ellipsis of a clause, 'non vivam,' giving to εἰ the force of a negative: I stake my existence upon the truth of what I say. The full form is found in LXX, Ezek. 14. 16, ζῶ ἐγώ, εἰ υἱοὶ ἢ θυγατέρες σωθήσονται: Mk. 8. 12, ἀμὴν λέγω ὑμῖν (οὐ πιστός εἰμι) εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον (in case): H. 3. 11, ὡς ὤμοσα ἐν τῇ ὀργῇ μου (οὐκ

ἔστιν ἀλήθεια ἐν ἐμοὶ), εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

εἰ with τίς loses its hypothetical force, like 'si quis,' in case any, whosoever, whatever: L. 14. 26, εἴ τις θέλει: Mk. 4. 23, 22 εἴ τις ἔχει ὦτα ἀκούειν: Ph. 4. 8, εἴ τις ἀρετή: 1 C. 3. 14, εἴ τινος τὸ ἔργον μενεῖ: R. 13. 9, εἴ τις ἑτέρα ἐντολή, whatever different precept there is.

εἰ with μή introduces an incredible or untenable hypothesis: 2 C. 3. 1, εἰ μὴ χρῄζομεν ὡς τινὲς συστατικῶν ἐπιστολῶν: 13. 5, εἰ μήτι ἀδόκιμοί ἐστε.

Hence we may explain the alleged use of εἰ μή for ἀλλά: L. 4. 26, πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος πρὸς γυναῖκα χήραν: where by εἰ μή our Lord rejects the hypothesis, that they would bring forward this case as an exception to his remark: G. 1. 7, ὁ οὐκ ἔστιν ἄλλο· εἰ μή τινές εἰσιν οἱ ταράσσοντες κ.τ.λ., you cannot apply the name of Gospel to the teaching of such men: G. 2. 16, οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ. Here we may translate ἐὰν μή literally and simply, 'in case he is not justified.' 2 Th. 2. 3, ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, seeing that (the day will not arrive at all) in case there come not the falling away first.

εἶτα is connected with εἰ, as relative to antecedent, marking succession of time, *then, next*, Lat. *deinde;* succession of thought, *accordingly*, Lat. *ita, itaque*. Closely connected is ἔπειτα, the relative of ἐπεί, marking the sequence of one thing from another, *thereupon, immediately afterwards:* L. 16. 7, ἔπειτα ἑτέρῳ εἶπε.

εἶτα strengthens a concessive sentence, and introduces a further consideration: H. 12. 9, εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν εἴχομεν παιδευτάς.

ἐπεί, ἐπειδή are causal particles, *since, since if so, otherwise, since if otherwise:* M. 21. 46, ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον: 18. 32, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με: H. 4. 6, ἐπεὶ οὖν ἀπολείπεται . . . at the beginning of the protasis; the apodosis to which commences (9) with ἄρα: H. 9. 17, διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μή ποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος, an arrangement by will is valid when men are dead, otherwise we can never conceive of its having force when he who disposed of the property continues alive: H. 10. 2, ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι; since if otherwise (if these

sacrifices could have rendered complete the drawers-nigh), would they not have ceased in being offered?

R. 3. 6, *μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον*; far be the thought; for if so, if there be any force in such an objection, how shall God judge the world? Dr. Vaughan well remarks: "Thus intellectual difficulties in religion are best met by moral axioms. It may sound plausible to say, 'If man's sin contributes ultimately to God's justification, God cannot justly punish it.' But conscience, ever a safer guide than the intellect, echoes the language of revelation, which declares the coming judgment; and that judgment presupposes that sin can be, and will be, justly punished. Let this suffice us. So also in R. 9. 18. The method of Scripture is to state each of two apparently conflicting principles (e. g., God's grace, and man's responsibility) singly and separately, and leave conscience, rather than intellect, to reconcile and adjust them."

ἤ, a disjunctive particle, 'either—or,' like 'vel,' and a comparative, like 'quam.'

In the disjunctive sense, *ἤ* is sometimes united with *τοι*: R. 6. 16, *δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην*;

The positive adjective with *ἤ* (quam) is equivalent to the comparative: M. 18. 8, *καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κολλόν, ἢ δύο χεῖρας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.*

ἤ is used after *ἄλλος*, *ἕτερος*, 'alius—ac:' A. 17. 21, *Ἀθηναῖοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκούειν καινότερον.*

ἤ, *truly, verily*, is used to strengthen or confirm an assertion in close combination with other vocables.

ἦ μήν, the usual intensive form of oaths: H. 6. 14, *ἦ μὴν εὐλογῶν εὐλογήσω σε*: Æsch. *Theb.* *ὄμνυσιν ἦ μὴν λαπάξειν ἄστυ.*

ἤδη, *now, already*, a temporal particle, marks an action as completed in time *past* and *present*: M. 3. 10, *ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται*: Mk. 8. 2, *ἤδη ἡμέρας τρεῖς προσμένουσί μοι*: J. 3. 18, *ὁ μὴ πιστεύων ἤδη κέκριται.*

Also of the immediate future, *presently, soon*: R. 1. 10, *εἴπως ἤδη ποτὲ εὐοδωθήσομαι.* *ἤδη* in its primary sense has a local relation, what is near to this place: Hdt. iii. 5, *ἀπὸ ταύτης ἤδη Αἴγυπτος*, directly after this is Egypt. Hence what is near

to the present time, calling attention to what is taking place on the spot, and at the moment: Aristoph. *Ranæ* 527, *οὐ τάχ', ἀλλ' ἤδη ποιῶ*. Both place and time are combined in Mk. 8. 2, *ἤδη ἡμέρας τρεῖς προσμένουσί μοι*: 2 T. 4. 6, *ἐγὼ γὰρ ἤδη σπένδομαι*.

ἵνα and *ὅπως* are final particles, indicating purpose, 'to the end that,' 'in order that.' They also mark the event or result of an action, that in which the action terminates, *so that*. In these cases the final sentence approximates to the illative. The eventual conclusion is so prominently contemplated, as to obscure the notion of finality. These senses are termed respectively the *telic* and *ecbatic*. There is also a third sense, partially final, marking the purport of prayer, in which the telic and ecbatic are combined. The telic is the original sense, the other meanings arise from the context.

The object or end designed: J. 5. 34, *ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε*: Mk. 3. 14, *ἐποίησε δώδεκα ἵνα ὦσι μετ' αὐτοῦ*: M. 6. 16, *ἀφανίζουσι τὰ πρόσωπα αὐτῶν ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες*: A. 20. 16, *ἔκρινε γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἔφεσον ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ*: R. 5. 20, *νόμος δὲ παρεισῆλθεν ἵνα πλεονάσῃ τὸ παράπτωμα*, now law comes in by the way for a special purpose—that the transgression may be more clearly displayed. 2 C. 4. 7, *ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ Θεοῦ*, 'in order that,' marking God's providential design. Cf. 1 C. 1. 15; Philem. (13): 1 J. 1. 9, *πιστός ἐστι καὶ δίκαιος ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας*, He is faithful and just, *in order to* forgive us our sins. The divine attributes of faithfulness and righteousness are exercised in order to our pardon. God is able to treat sinners as righteous without any impeachment of His own righteousness. In fulfilling the promises of forgiveness through Christ, He establishes His own faithfulness. G. 5. 17, *ταῦτα δὲ ἀλλήλοις ἀντίκειται ἵνα μὴ ἃ ἂν θέλητε ταῦτα ποιῆτε*: here the telic force of *ἵνα* is to be retained, 'tending to prevent you doing.' There are two opposing principles. The ultimate end of either principle is to prevent man executing what the other principle would lead him to. "*Τὸ Πνεῦμα* impedit vos quo minus perficiatis *τὰ τῆς σαρκός*, contra *ἡ σάρξ* adversatur vobis ubi *τὰ τοῦ Πνεύματος* peragere studetis." Winer.

There are three instances in which *ἵνα* occurs in a *telic* sense

with verbs of the indicative mood: C. 4. 17, *ἵνα αὐτὴν πληροῖς*: G. 4. 17, *ἵνα αὐτοὺς ζηλοῦτε*: 1 C. 4. 6, *ἵνα μὴ εἷς ὑπὲρ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου*. But these forms may be considered subjunctive, as all these verbs end in *-όω*. "The subjunctive and optative were both formed by lengthening the vowel of the indicative. Where that lengthening had already taken place, the Greeks remained content with it, and employed the one inflexion for the double purpose. So *τιμᾶσθε* stands both for the indicative and the subjunctive." (Q. R. Jan. 1863.) This will explain 1 Th. 4. 13, where many read *ἵνα μὴ λυπεῖσθε*. In Tit. 2. 4, Scholz reads *ἵνα σωφρονίζωσι*.

In G. 2. 4, the indicative future is probably the correct reading, *κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν . . . ἵνα ἡμᾶς καταδουλώσουσιν*: the future conveys the idea of duration more distinctly than would have been done by the aorist. An ecbatic or eventual sense may here be given to *ἵνα*, 'in which case,' 'under these circumstances,' analogous to the use of *ἵνα* by classical writers as an adverb marking place, circumstance: *ἵνα γῆς, ubi terrarum:* Soph. *Ajax* 386, *οὐχ ὁρᾷς ἵν' εἶ κακοῦ;* seest thou not in what a depth of woe thou art? So *ὅπου*, which is properly an adverb of place, is also used as an illative particle.

It is not easy to state the exact difference between *ὅπως* and *ἵνα* in this usage. It may be that the relatival compound *ὅπως* involves reference to *manner*, while *ἵνα* retains some tinge of its primary reference to locality. "The real practical differences are that *ὅπως* has often more of an eventual aspect, and is used with the future, and occasionally associated with *ἄν*—both which constructions are inadmissible with the final *ἵνα*." (Ellicott, 2 Th. 1. 12.) *ὅπως* is not only a final conjunction, denoting end or purpose, but is also a simple conjunction, correlative to *πῶς*, denoting the way or manner. In Latin, *ut* is used *τελικῶς* and *ἐκβατικῶς*, both to express a design and result. The later Greek writers frequently violated the distinction between *ἵνα* and *ὥστε* from confusion of thought. Dr. Arnold well remarks (Thuc. i. 72): "*ὁρᾶτε ὅπως* is 'videte quâ ratione,' and in this sense the indicative future is more usual and more reasonable than the subjunctive aorist. The alleged differences between the future and aorist are so fine that common language cannot be expected always to distinguish between them; nor can we say with confidence which of the two

the context most requires, even if we could be sure that the author was aware of the distinction and meant to observe it."

The following are generally referred to the ecbatic or eventual sense, as marking the event, result, consequence: M. 1. 22, *τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθέν κ.τ.λ.*: Mk. 11. 28, *τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῇς;* J. 5. 20, *μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε*: L. 16. 26, *χάσμα μέγα ἐστήρικται ὅπως οἱ θέλοντες διαβῆναι ἐντεῦθεν πρὸς ὑμᾶς μὴ δύνωνται*: A. 3. 19, *μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως.* In L. 16. 26, *ὅπως* may have the telic sense, 'in order that.' In A. 3. 19, *ὅπως* in the eventual sense may be rendered, 'with the effect that,' 'so that this being the case.' But it will be better to connect *μετανοήσατε* with *εἰς τὸ ἐξαλειφθῆναι κ.τ.λ.*, and *ἐπιστρέψατε* with *ὅπως ἂν ἔλθωσι*, 'in order that.' Thus the force of *ἄν* will be to mark that the further spiritual blessings implied in *καιροὶ ἀναψύξεως* are contingent on the reality of the change denoted by *μετανοεῖν* and *ἐπιστρέφειν.* M. 2. 15, *ἵνα πληρωθῇ τὸ ῥηθὲν . . . ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.* The passage in Hosea (11. 1) refers historically to the deliverance of Israel from the land of bondage. But from the typical connexion between Christ and Israel, the record of the past was regarded as prophetically indicative of something under the Gospel. "The Scripture fulfilled was prophetical simply because the circumstance it recorded was typical." (Fairbairn's Typology, i. 140.)

ἵνα and *ὅπως* combine the telic and ecbatic sense when they describe the subject and object of prayer: 2 Th. 1. 11, *προσευχόμεθα πάντοτε περὶ ὑμῶν ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν*: E. 1. 16, 17, *μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου, ἵνα ὁ Θεὸς . . . δῴη ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως*: M. 9. 38, *δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. ἵνα* marks the subject of the prayer blended with the purpose of making it in Mk. 5. 18; 7. 26; 8. 22; 14. 35; L. 8. 31; 1 C. 1. 10; 16. 12; 2 C. 9. 5; Ph. 1. 9. So *ὅπως*, A. 25. 3, *παρεκάλουν αὐτὸν . . . ὅπως μεταπέμψηται αὐτόν.* But in 2 Th. 1. 12, *ὅπως ἐνδοξάσθῃ τὸ ὄνομα κ.τ.λ.*, in order that the name may be glorified.

After verbs of telling, commanding, *ἵνα* is used in the New Testament where one might expect *ὅτι, ὥστε*: M. 4. 3, *εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται*: 8. 8, *οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ*

τὴν στέγην εἰσέλθῃς: L. 1. 43, *πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου πρός με*: J. 2. 25, *οὐ χρείαν εἶχεν, ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου.*

Sometimes the principal verb is omitted: E. 5. 33, *ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα*, I command that, or, let the wife see that —. Sometimes *ἵνα* is simply exegetical: J. 17. 3, *αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσί σε.*

The notion of finality seems lost in the eventual sense in 1 Th. 5. 4, *οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ*: J. 12. 23, *ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου*: 16. 2, *ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ Θεῷ.*

Some, however, would retain the telic force of *ἵνα* in the foregoing passages. Thus 1 Th. 5. 4, may be explained, 'Ye are not in the element or region of darkness—darkness, not only of the mind and understanding (E. 4. 18), but of the heart and will (1 J. 2. 9), in order that the day should surprise you as a thief.' Thus the passage is not merely a statement of result, but of the *purpose* contemplated by God in His merciful dispensation, implied in *οὐκ ἐστὲ ἐν σκότει.*

THE EXTERNAL CONNEXION OF PROPOSITIONS.

Among the particles which are employed for the external connexion of propositions *καί* and *τε* unite, while *μέν*, *δέ* oppose the parts one to another.

In the union of the members of a proposition, either several subjects are assigned as belonging to certain predicates, or several predicates are enumerated as belonging to one subject.

The distinction between the copulatives *καί* and the enclitic *τε* is not clearly marked. But it may be said that *καί* unites ideas which follow directly and necessarily from what precedes, while *τε* annexes something which does not thus directly and necessarily follow. "*καί* conjungit, *τε* adnectit. *τε* non copulat sed lenius affirmat quam *τοι*, unde natum est." (Herm.)

Practically there is no great difference between them, *καί* and *τε* singly indicate mere addition; *τε καί* join the two statements or objects so closely together that they may almost be considered as one. The first clause with *τε* is often less emphatic than that which has *καί*. Thus we have *τά τε ἄλλα καὶ* —, *ἄλλως τε καὶ* —, *as well in matters not worth mentioning, as &c.*

The usages of *καί* combine the usages of *et*, *etiam* in Latin.

Adjunctive: Mk. 1. 4, *βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων*: E. 1. 21, *ὑπεράνω πάσης ἀρχῆς, κ. ἐξουσίας, κ. δυνάμεως κ. κυριότητος, καὶ παντὸς ὀνόματος*, 'and indeed,' 'and in a word,' where a general term is appended to foregoing details.

Consecutive: M. 15. 6, *καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν*, 'and so,' 'and then:' M. 23. 32: L. 6. 37; 18. 26: 2 Th. 2. 3, *καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας*.

Epexegetic, explanatory of a previous word or clause: L. 3. 20, *προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ*: 1 T. 2. 4, *ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν*: G. 2. 20, *τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ*, and as a proof of love: 1 C. 8. 12, *οὕτω δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφούς, καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν*. In 1 T. 3. 7, *ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ, καὶ παγίδα τοῦ διαβόλου, καί* is adjunctive rather than epexegetic, marking the temptations that will be sure to follow the loss of character, "quid spei restat ubi nullus est peccandi pudor?" Calvin.

Adversative, marking comparison or contrast, used in expressions of similarity and identity, *ac, atque:* Thuc. ii. 60, *ὁ γνοὺς καὶ μὴ σαφῶς διδάξας ἐν ἴσῳ καὶ εἰ μὴ ἐνεθυμήθη*, he who knows, supposing he gives no clear information, is in the same position as if he never had the thought: M. 11. 19, *ἰδοὺ τελωνῶν φίλος καὶ ἁμαρτωλῶν· καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς*: R. 1. 13, *πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο*. In 1 C. 12. 4—6 *καί*, δέ are used alternatively: 1 Th. 2. 18, *διὸ ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς . . . καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς*: 2 Th. 3. 14, 15, *μὴ συναναμίγνυσθε αὐτῷ ἵνα ἐντραπῇ· καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε*.

Denoting emphasis: Eurip. *Hippol.* 1171, *πῶς καὶ διώλετ' εἰπέ;* say, how *did* he die? Thucyd. ii. 87, *ἢν δέ τις ἄρα καὶ βουληθῇ*, but if any one *should* choose to behave so; where Dr. Arnold remarks: "The force of the *καί* here, and in other similar passages, is given in English by an emphasis on the auxiliary verb." 2 C. 3. 6, *ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης*, who *did* qualify us to be ministers of the new covenant: G. 6. 1, *ἐὰν καὶ προληφθῇ ἄνθρωπος ἐν τινὶ παραπτώματι*, if ever a man *be* surprised in any transgression.

Adverbial of time: Mk. 15. 25, *ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν*: L. 7. 12, *ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκώς*: A. 22. 22, *ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ*

λόγου καὶ ἐπῆραν τὴν φωνὴν αὐτῶν: 1 T. 4. 10, καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, we both labour and are the objects of reproach, 'as well the one as the other;' both parts are simultaneously presented in one predication; τε—καί would mean, 'where shame, there toil.'

καί is inserted in Greek after πολύς, which is considered as a substantival word: πολλὰ καὶ δεινά, many fearful events: Tit. 1. 10, πολλοὶ καὶ ἀνυπότακτοι ματαιόλογοι, many unruly vain-talkers: A. 25. 7, πολλὰ καὶ βαρέα αἰτιάματα φέροντες, bringing many heavy charges.

ἀλλά, δέ, τε, are often mere notices that the speaker had something else to say, some additional fact or thought to communicate. On this principle δέ, τε are sometimes used in the apodosis of a sentence, and are equivalent to εἶτα. But with reference to these subtle uses Dr. Arnold has well remarked (Thuc. i. 133): "The errors of etymology committed by very eminent men in past times from a want of sufficient knowledge should make us suspect that we too may fall into the same snare, if while we are really making progress we overrate that progress as compared with what remains to be accomplished, and think that the very sanctuary of the mysteries of language is already on the point of being opened to us. I cannot think that we are yet in a condition to understand the process by which language was formed, if indeed it ever was formed and not rather given, and to explain the nature of its very simplest elements. And I am quite certain that what has hitherto been attempted in this way, although as all such attempts do, it contains in it much that is valuable, and will aid our further researches, has yet failed of attaining its object." Though this was written twenty-four years ago with reference to some long dissertations on the particle τε in the New Cratylus, the above remarks supply a caution applicable to the labours of all modern philologists.

Opposition between the different members of a proposition is marked by μέν, the first thing (the old neuter of μεῖς, μία, μέν), and δέ a short form of δύο, the second thing.

μέν is generally followed by δέ when a mutual relation between two propositions is indicated: M. 3. 11, ἐγὼ μὲν βαπτίζω κ.τ.λ. ὁ δὲ ὀπίσω μου ἐρχόμενος. Frequently there is no corresponding δέ, as in A. 1. 1, or the adversative sentence may be mentally supplied: A. 19. 4; 26. 4: R. 1. 8. Instead of δέ

an equivalent particle is sometimes used after μέν. Thus καί, L. 8. 5: τε, A. 13. 4: ἔπειτα, Ja. 3. 17.

When μέν stands by itself without any corresponding δέ, the latter or some equivalent is virtually implied, and μέν looks forward to the completion of the sentence, just as οὖν looks back to what has been already said.

δέ is adverstive: 1 C. 11. 17: R. 6. 17, 18. In some cases it is simply transitional, marking the introduction of a fresh subject, 1 C. 8. 1: in other cases it is resumptive, 2 C. 6. 1: and in negative sentences has the conjunctive force which attaches to καί in affirmative sentences.

If the first clause is intended to prepare the reader for the opposition in the second, μέν is inserted, but μέν is omitted where the first clause is not necessarily connected with a subsequent: E. 5. 8, ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ: R. 6. 17, χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας· ὑπηκούσατε δὲ ἐκ καρδίας κ.τ.λ., whereas ye were once servants of sin, yet now ye obey from the heart: where ὑπηκούσατε (aorist) denotes a single act which transpired once for all at the time of conversion.

The formula καὶ—δέ is like the Latin 'et—vero,' 'et—autem:' 1 T. 3. 10, καὶ οὗτοι δὲ δοκιμαζέσθωσαν . . .: 2 T. 3. 12, καὶ πάντες δὲ οἱ θέλοντες, κ.τ.λ.: A. 3. 24, καὶ πάντες δὲ οἱ προφῆται: R. 11. 23, κἀκεῖνοι δέ. While each particle retains its proper force, both together often have 'notionis quandam consociationem.' Thus while καί connects or enhances, and δέ contrasts, the union of the two frequently causes δέ to revert from its more marked to its primary and less marked oppositive force, 'in the second place,' so that the whole formula has more of an *adjunctive* character, and only retains enough of a retrospective opposition to define more sharply, expand, or strengthen, the tenor of the preceding words. 'καί conjungit, δέ intendit.' The true rationale of the construction is best seen when μέν is found in the preceding clause, as in A. 3. 22, followed by καὶ πάντες δέ (24). The formula may be translated *and—also, and—too.* The form repeatedly occurs, especially in St. Luke and St. John. In L. 10. 8 the true reading is καὶ εἰς ἣν δ' ἂν πόλιν: J. 6. 51, καὶ ὁ ἄρτος δέ. (Ellicott on 1 T. 3. 10.) 1 T. 6. 8, ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα τούτοις ἀρκεσθησόμεθα. In the preceding verse the Apostle said, 'we brought nothing into the world, &c.,' the δέ points to a suppressed

thought which is suggested by *οὐδὲ ἐξενεγκεῖν τι δυνάμεθα*, viz., it is true that we must have something while we are in this world, *but if we have*, *ἔχοντες δὲ κ.τ.λ.* Thus the adversative force of the particle is preserved, 'aliquid in mente habet ad quod respiciens oppositionem infert.' (Klotz.) Tit. 1. 1, *δοῦλος Θεοῦ ἀπόστολος δὲ Ἰησοῦ Χριστοῦ*, *and further an apostle*, more exact definition, *δέ* distinguishes and specifies the subject by the action of another relation in which it stood to another genitive: 2 Tim. 2. 5, *ἐὰν δὲ καὶ ἀθλῇ τις*, *δέ* introduces a new image in the second place, *καί* consecutive pointing to the previous image of the soldier.

εἴπερ, 'in case that,' 'if indeed,' 'if at all,' assuming the proposition as true, whether justly or not. *περ* like *γε* is an enclitic intimately allied to *γε* in signification, denoting *comprehension* or *inclusion*. *περ* frequently is combined with relative pronouns, with temporal, causal, and conditional particles, to confirm their signification. Like *γε* it imparts emphasis, and may be rendered by *very*, *even;* with a participle it may be rendered *although:* *λέγει ἅπερ λέγει δίκαια πάντα*, he says all whatever he does say justly: *μήτε σὺ τόνδ' ἀγαθός περ ἐὼν ἀποαίρεο κούρην*, neither do thou, however brave thou art, take away the damsel from this one: *εὐθὺς πορεύεται πρὸς τὸν Κῦρον ἥπερ εἶχεν*, immediately he proceeds to Cyrus just as he was: R. 8. 9, *εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν*: 1 C. 8. 5, *καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοί*: 15. 15, *εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται*: 1 P. 2. 3, *εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος.* *εἴγε*, 'si quidem,' must not be confounded with *εἴπερ*, 'si omnino.' "*εἴπερ* usurpatur de re quæ esse sumitur" (Hermann): 2 Th. 1. 6, *εἴπερ δίκαιον*, regards as an assumption what is really felt to be a certain and recognized verity. *καίπερ*, concessive, is often followed by a participle, *although:* H. 7. 5, *τοὺς ἀδελφοὺς αὐτῶν καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ*: 5. 8: 12. 17, *μετανοίας γὰρ τόπον οὐχ εὗρε καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν*: 2 P. 1. 12, *καίπερ εἰδότας.* See Ph. 3. 4. *καθάπερ*, 'even as,' 'just as,' where *καθά* marks the comparison, *περ* the extent of the application: 1 Th. 2. 11, *καθάπερ οἴδατε*: H. 4. 2; 5. 4.

ναί, 'yes,' is used in affirmations or affirmative answers: M. 9. 28, *πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· Ναί, Κύριε*: L. 7. 26, *ναί, λέγω ὑμῖν καὶ περισσότερον προφήτου*: Rev. 22. 20, *ναί, ἔρχομαι ταχύ* (*ναί, ἔρχου, Κύριε*).

With the article *τό*, *ναί*, the word 'yea:' 2 C. 1. 17, *ἵνα ᾖ παρ' ἐμοὶ τὸ ναί, ναί· καὶ τὸ οὔ, οὔ.*

νῦν, νῦν δή, νυνί, 'now,' a particle of time; the enclitic form *νυν* is a particle of inference.

Spoken of the actual present: J. 12. 27, *νῦν ἡ ψυχή μου τετάρακται.* Of time just past: A. 7. 52, (*τοῦ δικαίου*) *οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς γεγένησθε.* Of time future, 'just at hand,' 'even now,' 'presently:' J. 12. 31, *νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω.*

As a particle of transition marking a conclusion or inference, like *νῦν* enclitic in earlier Greek, 'now then:' A. 12. 11, *νῦν οἶδα ἀληθῶς*: 22. 16, *καὶ νῦν τί μέλλεις;*

Enforcing an exhortation: Ja. 5. 1, *ἄγε νῦν οἱ πλούσιοι*: A. 7. 34, *καὶ νῦν δεῦρο ἀποστελῶ σε εἰς Αἴγυπτον.*

ὅμως, 'at the same time,' 'nevertheless,' strengthens a concessive sentence: G. 3. 15, *ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ.*

ὁμῶς, 'equally,' 'in like manner,' is a synonym of *ὁμοίως*: 1 C. 14. 7, *ὁμῶς τὰ ἄψυχα φωνὴν διδόντα*: J. 12. 42, *ὁμῶς μέν τοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν.*

ὅπου is properly an adverb of place, answering to *ἐκεῖ* as its antecedent, but is used as an illative particle referring to an existing fact: 1 C. 3. 3, *ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις καὶ διχοστασίαι, οὐχὶ σαρκικοί ἐστε;* 2 P. 2. 11, *ὅπου ἄγγελοι . . . οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίου βλάσφημον κρίσιν.* Cf. Thucyd. viii. 96, *ὅπου τοσαύτη ἡ ξυμφορὰ ἐπεγεγένητο, πῶς οὐκ εἰκότως ἠθύμουν;*

ὅπως is an adverb of manner answering to *πῶς;* used as a particle of comparison with *οὕτως, ὧδε*, as its antecedent, *how, in what way:* with superlatives *ὅπως τάχιστα*, 'quam celerrime,' 'as quickly as possible;' as the correlative of *πῶς* in oblique interrogations: L. 24. 20, *ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς*, where *ὅπως* continues the answer to *ποῖα* (19): Æsch. *Prom.*, *οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαί με χρή.*

For the use of *ὅπως* as a final particle see *ἵνα*, p. 128.

The most common particles of time are *ὅτε, ὅταν, ὁπότε, ὁπόταν, ὁπήνικα.*

ὅτε is regularly used with the indicative as relating to an actual event, usually of time past, but sometimes of the future, used once with subjunctive aorist: L. 13. 35, *ἕως ἂν ἥξῃ, ὅτε εἴπητε.*

ὅταν has the accessary idea of uncertainty, probability, *whensoever, so often as;* used regularly with the subjunctive; once with the imperfect in narrating events which occurred re-

peatedly: Mk. 3. 11, *καὶ πνεύματα τὰ ἀκάθαρτα ὅταν αὐτὸν ἐθεώρει.*

ὅτι, 'that,' is used in objective sentences as an equivalent for the accusative with the infinitive, and as a particle of explanation, 'because,' 'inasmuch as,' 'seeing that.'

'Formula loquentis' after *λέγειν*: Mk. 8. 16, *διελογίζοντο πρὸς ἀλλήλους λέγοντες Ὅτι ἄρτους οὐκ ἔχομεν.* Compare in English, 'I affirm him to be,' and, 'I affirm that he is.'

Alleging a reason or proof: M. 16. 17, *μακάριος εἶ, Σίμων Βὰρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι*: L. 7. 47, *οὗ χάριν, λέγω σοι, Ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησε πολύ.* *ὅτι* here introduces the proof: 'her sins, her many sins, have been, and are remitted; of this you have proof, seeing that she loves much:' E. 5. 16, *ἐξαγοραζόμενοι τὸν καιρὸν ὅτι αἱ ἡμέραι πονηραί εἰσι*, seeing that: R. 8. 29, *ὅτι οὓς προέγνω καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ*, inasmuch as; this may be called the sub-causal, or secondary causal use of *ὅτι*. 1 T. 1. 12, 13, *καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με Χρ. Ἰ. τ. Κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο θέμενος εἰς διακονίαν . . . . ἀλλ' ἠλεήθην ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ.* This, perhaps, should be rendered, "And I thank Christ Jesus our Lord, who gives me strength to fulfil the ministry, seeing that He put me into it, esteeming me faithful . . . but I had mercy shown me, because I knew not what I did in my state of unbelief." The participles, *θέμενος*, *ἀγνοῶν*, present the principal ideas to which the verbs in the indicative mood are merely accessary.

In H. 8. 9, 10, the considerations which explain *διαθήκην καινήν* are introduced by *ὅτι*: *ὅτι οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου*, seeing that they failed to abide in my covenant: *ὅτι αὕτη ἡ διαθήκη κ.τ.λ.*, now, I say, for this is the covenant, &c.: 2 Th. 2. 13, *ὅτι εἵλετο ὑμᾶς ὁ Θεός*, expositive sentence stating the matter or grounds.

Referring to known facts as confirmatory of a preceding assertion: 1 Th. 1. 5, *ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον κ.τ.λ.*: 2. 13, *ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως ὅτι παραλαβόντες λόγον ἀκοῆς κ.τ.λ.*: objective sentence, defining the matter and grounds of the *εὐχαριστία*.

ὅτι is used with forms of solemn asseveration: R. 14. 11, *ζῶ ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ*: 2 C. 1. 18, *πιστὸς δὲ ὁ Θεὸς ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὔ*;

11. 10: G. 1. 20, *ὅτι οὐ ψεύδομαι*, I testify that I lie not: compare A. 10. 42, *διαμαρτύρασθαι ὅτι*.

οὐχ ὅτι conveys a limitation of a previous statement: J. 6. 46, *οὐχ ὅτι τὸν πατέρα τις ἑώρακεν*: 7. 22: 2 C. 1. 23, 24, *τὸν Θεὸν ἐπικαλοῦμαι, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον· οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως*, not thereby implying that: 3. 5, *οὐχ ὅτι ἱκανοί ἐσμεν λογίσασθαί τι ἀφ' ἑαυτῶν*, not as if deeming ourselves competent to form any conclusion of ourselves: 2 Th. 3. 9, *οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν*.

Between the merely objective and the strictly causal force of *ὅτι*, it is not only very difficult to decide, but in several passages (e. g., R. 8. 21) exegetical considerations of some moment will be found to depend on the decision. (Ellicott on 2 Th. 1. 3.) See 1 Tim. 4. 4, 5, where *ὅτι*, the objective, is followed by *γάρ*, the subjective causal particle. Dean Alford remarks: "*ὅτι* introduces that which rests on a patent fact, as here on a Scripture quotation; *γάρ* introduces that which is in the writer's mind, and forms part of his own reasoning."

NEGATIVE PARTICLES.

The two simple negative particles are, *οὐ*, *μή*. *οὐ* conveys a direct and absolute denial; *μή* conveys a subjective and conditional denial. In a conditional proposition, *μή* belongs to the protasis, *οὐ* to the apodosis. *μή* negatives a supposition; it prohibits or forbids. *οὐ* negatives an affirmation, affirming that it is not so. *οὐ* is used when an object is regarded independently in itself; *μή*, when it is regarded as depending on some thought, wish, purpose. "*οὐ* negat rem ipsam; *μή*, cogitationem rei." *οὐ* implies non-existence simply; but *μή* implies non-existence, when existence was probable or possible. *οὐ* is negative; *μή* is privative. We may render *μή* by 'except,' 'without,' 'omitting,' 'abstaining from,' 'avoiding;' in every instance including the idea, that what is said not to exist, might have existed. *τοὺς μὴ πιστεύσαντας ἀπώλεσεν* means, those who, having the opportunity, refused to believe. A. 9. 9, *ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν*. *οὐ βλέπων* would simply mean that he was blind. *μὴ βλέπων*, without sight, one in whom the faculty of sight was suspended for a season. "*οὐκ ἐᾷν* simpliciter est prohibere; *μὴ ἐᾷν* autem dicitur quum quem credas siturum non sinit." 1 J. 5. 16, *ἁμαρτάνοντα*

ἁμαρτίαν μὴ πρὸς θάνατον, which he conceives to be not unto death: 17, absolutely, ἔστιν ἁμαρτία οὐ πρὸς θάνατον.

When the negation is confined to a single word, the direct opposite is affirmed, as οὔ φημι, I deny: ἡ οὐ διάλυσις, the non-dissolution: οὐχ ἥκιστα, especially: οὐχ ὑπισχνοῦμαι, I refuse. If the single word refers to something dependent on the thought or mental idea, then μή is used: Thuc. i. 22, τὸ μὴ μυθώδες αὐτῶν, 'their want of fables,' in the reader's estimation.

The spirit of many passages depends on our preserving this privative or reversive power of the negative: 1 C. 2. 14, ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται, rejects, disowns: M. 15. 26, οὐκ ἔστι καλὸν λαβεῖν κ.τ.λ., it is unfair, unhandsome to take: 22. 3, οὐκ ἤθελον ἐλθεῖν, they refused to come: 18. 14, οὐκ ἔστι θέλημα, it is contrary to the purpose: Rev. 12. 11, οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου, they disregarded their life to the point of death: R. 13. 10, ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται, love refuses to work ill to his neighbour: 1 C. 7. 9, εἰ δὲ οὐκ ἐγκρατεύονται, but in case they have no self-control: 11. 22, καταισχύνετε τοὺς μὴ ἔχοντας, do ye put to the blush those who are without houses: 1 P. 2. 10; R. 9. 26; 10. 19, οὐκ ἔθνος, οὐ λαός, a non-people.

From this privative power of οὐ we may account for its occurrence after εἰ, as in 1 C. 7. 8. Here οὐ coalesces with the verb so as to form a single and opposite idea, or imparts a direct and absolute negation to the entire period: M. 26. 24, εἰ οὐκ ἐγεννήθη, if he were unborn: 42, εἰ οὐ δύναται, if it is impossible: J. 5. 47, εἰ οὐ πιστεύετε, if ye disbelieve: 1 C. 9. 2, εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, if as regards others I am no apostle: 15. 13, εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, but if the resurrection of the dead is a nullity.

The privative or reversive power of the negative prevails in Latin and English, 'nego (ne aio),' means, 'I say no.' The Lord will not hold him guiltless = the Lord will hold him guilty. So 'a thing of nought,' lit. a non-thing (no-whit, nought), not merely a thing valueless, but a *non-thing*, that has no existence at all, as nothing has any substantial existence out of God. (Dr. Pusey on Amos 6. 13.)

μή is often used with the participle to introduce delicate modifications of meaning: 1 C. 9. 21, μὴ ὢν ἄνομος Θεῷ, being not in my opinion without law as regards God: 2 C. 5. 21, τὸν

μὴ γνόντα ἁμαρτίαν, in God's judgment: G. 4. 8, τοῖς μὴ φύσει οὖσιν θεοῖς, 'si qui haudquaquam naturâ, sed ex hominum opinione tantum dii sunt.' But if we read τοῖς φύσει οὐκ οὖσιν θεοῖς, then we have an unconditional denial of their being gods at all: 1 Th. 4. 5, τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν, being so regarded by the writer. Thus R. 2. 14, οὗτοι νόμον μὴ ἔχοντες: 2 Th. 1. 8: A. 9. 26, πάντες ἐφοβοῦντο αὐτὸν μὴ πιστεύοντες ὅτι ἐστὶν μαθητής, since they did not believe, though they might have learnt the reality of the matter: 1 T. 1. 7, θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες κ.τ.λ. 'though they understand not;' the participle has a slight antithetical, or perhaps even concessive force. See other examples in Chapter VII.

In a question, οὐ implies that an answer is expected in the affirmative: οὐχ ὅδ' ἦν ὁ δρῶν τάδε, was it not he who did this? μή forbids or negatives an assumption, anticipating a reply in the negative: ἆρα μή ἐστιν ἀσθενής; he is not ill, I suppose—or, he is not ill, is he? M. 7. 9, μὴ λίθον ἐπιδώσει αὐτῷ; 22, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν; L. 6. 39, μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται;

The Greeks were fond of coupling the οὐ and μή, and of prefixing them to a single verb used interrogatively. οὐ μή, with the second person of the future, conveyed a prohibition; with the other persons of the future, and with the subjunctive, it expressed a categorical negation.

The difference between the indicative future and subjunctive aorist is, that the former implies duration and futurity, the latter denotes speedy occurrence. Of this rule there are some violations in the New Testament, as 1 Th. 4. 15; but in many passages where οὐ μή occurs, the readings vary; and in later Greek there was a tendency to use the subjunctive mood rather than the indicative future: M. 16. 22, οὐ μὴ ἔσται σοι τοῦτο: L. 18. 7, ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ; J. 18. 11, τὸ ποτήριον ὃ δέδωκέ μοι ὁ Πατήρ, οὐ μὴ πίω αὐτό;

After verbs of denying, hindering, μή is inserted where, according to the English idiom, it seems unnecessary: G. 5. 7, τίς ὑμᾶς ἐνέκοψεν τῇ ἀληθείᾳ μὴ πείθεσθαι; The insertion of μή is to be explained by the lax way in which the infinitive is used to denote result or effect. The negative particle must thus be considered closely bound up with the infinitive, and the result is stated as the non-recurrence of the action represented

by the infinitive: Aristoph. *Pax* 315, *ἐμποδὼν ἡμῖν γένηται τὴν θεὸν μὴ ’ξελκύσαι.*

μή is followed by the indicative mood, after verbs of anxiety, fear, circumspection, when the contingency is regarded as already realized: "*μή* etiam indicativum adjunctum habet, ubi rem a nobis pro verâ haberi indicare voluimus." Hermann. L. 11. 35, *σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν*: G. 4. 11, *φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς*, I am apprehensive of you, lest somehow I have extended my labour to you in vain.

μή, with the future after verbs of fearing, gives prominence to the idea of futurity: H. 3. 12, *βλέπετε, ἀδελφοί, μήποτε ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας.*

μή being generally used after verbs of apprehension, as *φροντίζω, σκοπῶ, ὑποπτεύω, αἰσχύνομαι*, its proper adversative power became forgotten; and it was used in later Greek in combination with other words, without any adversative force. So *μήποτε* became really equivalent to *εἴ ποτε*, or implied only a latent apprehension concerning the contemplated result: 2 T. 2. 25, *ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους μήποτε δῴη αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν τῆς ἀληθείας.*

Sometimes *μήποτε* is used to express expectation or doubt: L. 3. 15, *προσδοκῶντος τοῦ λαοῦ . . . καὶ διαλογιζομένου ἐν ταῖς καρδίαις μήποτε εἴη ὁ Χριστός*: 1 Tim. 2. 9, *μὴ ἐν πλέγμασιν.* The use of *μή* arises from *βούλομαι* (8), which is the regular and natural particle after verbs of 'will,' expressing what is thought of in the mind.

ἃ οὐ δεῖ points to things which are *definitely* improper or forbidden; *ἃ μὴ δεῖ*, to things which are so either in the mind of the writer, or which derive a seeming contingency only from the mode in which they are presented: Tit. 1. 11, *διδάσκοντες ἃ μὴ δεῖ*, the class is spoken of as only conceived to be in existence, though in reality that existence was not doubtful.

In questions where *μὴ οὐ* is used, *μή* alone is interrogative, and *οὐ* coalesces with the verb: R. 10. 18, *μὴ οὐκ ἤκουσαν; μενοῦνγε κ.τ.λ.*, had they no means of hearing? nay, rather, so far from this, their sound, &c.: R. 10. 19, *μὴ οὐκ ἔγνω ’Ισραήλ;* was Israel not instructed? 1 C. 9. 4, *μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν;* is it to be supposed we have no right to eat and drink? So 1 C. 11. 22.

THE INDICATIVE MOOD WITH μή.

The following passage illustrates the force of μή with the indicative when the occurrence of the result is anticipated; the change of mood expresses a second consequence, resulting from the fulfilment of the first: Eurip. *Phœn.* 92, ἐπίσχες ὡς ἂν προὐξερευνήσω στίβον, μήτις πολιτῶν ἐν τρίβῳ φαντάζεται, κἀμοὶ μὲν ἔλθῃ φαῦλος, ὡς δούλῳ, ψόγος, σοὶ δ' ὡς ἀνάσσῃ, 'wait, that I may previously examine the road, whether any of the citizens is in the path, lest an evil reproach come alike to me, as servant, and to thee, as mistress,' where the indicative φαντάζεται indicates the probability, that there would be some one in the street.

In the following, the indicative marks a consequence which the Apostle feared had already occurred, and the subjunctive, a second event resulting from the first: 1 Th. 3. 5, ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν, where the aorist subjunctive is used of a transient state occurring in particular cases, the future would have represented something to occur at some indefinite future time. This change of mood is also found after ὅπως: Thucyd. vii. 17, ναῦς τε οἱ Κορίνθιοι ἐπλήρουν ὅπως ναυμαχίας τε ἀποπειράσωσι, καὶ τὰς ὁλκάδας αὐτῶν ἧσσον οἱ Ἀθηναῖοι κωλύοιεν ἀπαίρειν. See Eurip. *Hec.* 1120—3.

In the New Testament the indicative is used to mark the second or remote consequence, where in earlier Greek the subjunctive or optative would have been employed: L. 14. 8, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ, καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· Δὸς τούτῳ τόπον. Here ᾖ κεκλημένος marks the immediate consequence, but ἐρεῖ the remote. J. 15. 8, ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου· ἵνα καρπὸν πολὺν φέρητε, καὶ γενήσεσθε ἐμοὶ μαθηταί. Here γενήσεσθε is the result of φέρητε. E. 6. 3, ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς: LXX, Gen. 27. 12, μήποτε ψηλαφήσῃ με ὁ πατὴρ καὶ ἔσομαι αὐτῷ ὡς καταφρονῶν.

In Greek, two or more negatives have the effect of strengthening the negation: Mk. 9. 8, οὐκέτι οὐδένα εἶδον: 11. 14, μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι.

'Nor never,' in a negative sense, occurs in Shakspere: "I never was, nor never will be false." So Milton, on Ezek. 40—

48: "the description is typical and shadowy, but in such manner as never yet came to pass, nor never must literally, unless we mean to annihilate the Gospel."

οὐκέτι is often used in its simple logical sense, without any temporal reference: R. 11. 6, εἰ δὲ χάριτι οὐκέτι ἐξ ἔργων. So R. 7. 20; 14. 15, εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς: G. 3. 18, εἰ γὰρ ἐκ νόμου ἡ κληρονομία οὐκέτι ἐξ ἐπαγγελίας, the latter supposition is excluded by the former: G. 2. 20.

οὐκοῦν introduces a consequence, which is expressed in the form of a question, anticipating an affirmative reply: J. 18. 37, οὐκοῦν βασιλεὺς εἶ σύ;

In οὐκοῦν the meaning of οὐκ is dropped, "is it then?" In οὔκουν the meaning of οὖν is dropped, "is it not?" Soph. *Aj.*, οὔκουν γέλως ἥδιστος εἰς ἐχθροὺς γελᾶν. οὐκοῦν ὅταν δὴ μὴ σθένω πεπαύσομαι;

οὔτε, μήτε, may be considered as connecting negative particles employed in couplets, but οὐδέ, μηδέ, strengthen the negation, so that clause rises above clause or word above word at each successive repetition of the particle: M. 6. 20, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει: M. 11. 18, ἦλθε γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων: 1 Tim. 1. 7, μὴ νοοῦντες μήτε ἃ λέγουσιν μήτε περὶ τίνων διαβεβαιοῦνται, the objects to which the negation applies, and with respect to which the ignorance of the false teachers extends, are stated in two clauses. Their ignorance was thus complete; it extended alike to the assertions they made and the subjects on which they made them (Ellicott). M. 5. 34, the negation μὴ ὀμόσαι ὅλως is divided into four heads by the adjunctive negatives μήτε: compare Ja. 5. 12.

The ascending scale with οὐδέ, μηδέ, is very observable in M. 6. 26, οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας: 10. 9, μὴ κτήσησθε χρυσόν, μηδὲ ἄργυρον, μηδὲ χαλκόν.

When οὐδέ, μηδέ are used singly they must be rendered, 'not even,' 'ne—quidem:' 2 Th. 3. 10, εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω, in case any one refuses to work, let him not even eat: Mk. 2. 2, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν: M. 6. 29, οὐδὲ Σολομών.

In G. 3. 28 the alterable social distinctions are contrasted by οὐδέ, the unalterable natural one is expressed by καί.

Sometimes μηδέ connects a new clause with the preceding 'nor yet:' E. 4. 27, μηδὲ δίδοτε τόπον τῷ διαβόλῳ. In negative

sentences δέ has practically much of the conjunctive force which belongs to καί in affirmative sentences. "δέ sequentia adjungit prioribus, non apte connexa, sed potius fortuito concursa accedentia" (Klotz): 2 Th. 2. 2, εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός, μηδὲ θροεῖσθαι, that ye should not be soon shaken from your ordinary state of mind, nor yet be terrified.

ILLATIVE PARTICLES.

οὖν. Its uses may be divided into two general heads, *collective* and *reflexive*, 'accordingly,' 'in accordance with what has been said;' a particle of retrospective reference, collecting into one sentence the preceding argument. οὖν does not imply a logical inference like ἄρα, but merely recalls attention to what has been said in the way of confirmation and correction. οὖν looks back to the line of reasoning, as μέν looks forward to the completion of the sentence, while δέ appends an explanatory statement. In composition with relatives and relative particles οὖν is equivalent to the Latin '—cunque;' ἄλλος ὅστις οὖν, another, whoever he may be; ὅπως οὖν, in whatever way.

Mere external connexion, transition, or continuation, *thereupon, now, then:* L. 6. 9, εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς: J. 19. 29, σκεῦος οὖν ἔκειτο ὄξους μεστὸν —. Also with participles and temporal particles: J. 6. 14, οἱ οὖν ἄνθρωποι ἰδόντες.

The internal connexion of two sentences, the relation of cause and effect: J. 9. 7, ἀπῆλθεν οὖν καὶ ἐνίψατο καὶ ἦλθε βλέπων: 9. 19: A. 17. 29, γένος οὖν ὑπάρχοντες τοῦ Θεοῦ οὐκ ὀφείλομεν νομίζειν, κ.τ.λ.: R. 5. 1, δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν Θεόν: 1 T. 3. 2, δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι.

Illative, expressing an inference: L. 20. 44, Δαβὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστιν;

Resumptive, where a sentence has been interrupted by a parenthesis or by intervening clauses: M. 7. 24, πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ: H. 4. 11, σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν.

In interrogative sentences referring to a previous assertion: M. 13. 28, θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; 17. 10, τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;

οὖν frequently introduces the summing up of the whole, par-

ticularly after a digression: 1 C. 10. 31; 15. 11: μὲν οὖν sums up what is to be said on the topic in hand, and prepares the way for a transition to another subject: A. 5. 41; 8. 4; 9. 31; 11. 19; 15. 3; 16. 5: Ph. 3. 8, ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι. Here the main point is conceded, but some emphatic addition or correction is appended to the concession.

πλήν (derived from πλε—fill up) introduces an additional idea, something that is necessary to express more fully the sentiment of the speaker, and is thus different from ἀλλά, the disjunctive conjunction, which apart from the idea of filling up may introduce another circumstance.

πλήν may be rendered 'nevertheless,' 'moreover,' 'besides,' 'except,' and is used as an adverb, quasi-preposition, conjunction, also as a substitute for δέ in distributive sentences. πλήν is often united with εἰ or some other particle to introduce an exception: Xen. *Anab.* iv. 1. 11, οἱ δὲ ἐπείθοντο, πλὴν εἴ τίς τι ἔκλεψεν.

As a preposition: Mk. 12. 32, οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ: A. 8. 1, πάντες τε διεσπάρησαν πλὴν τῶν ἀποστόλων.

As an adverb πλήν is an adversative particle: 1 C. 11. 11, πλὴν οὔτε ἀνὴρ χωρὶς γυναικὸς οὔτε γυνὴ χωρὶς ἀνδρὸς ἐν Κυρίῳ: L. 19. 27, πλὴν τοὺς ἐχθροὺς ἐκείνους ἀγάγετε ὧδε.

After a digression marking the return to a previous topic: E. 5. 33, πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, but in addition to what has been said, waiving all further considerations.

πρίν is a temporal particle, 'before,' 'until,' a locative form of πρό. The full form is πρὶν ἤ or πρὶν ἤ ὅτε, before that when. But the adverbial relative is generally omitted, so that πρίν, which is properly an antecedent, is used as a relative. In the adverbial sentence after πρίν we may use the indicative, subjunctive, optative, or infinitive. "Post πρίν perfecto status indicatur, qui factum sequitur (πρὶν δεδειπνηκέναι, before I have risen from supper); aoristo, perfectio rei (πρὶν δειπνῆσαι, before I take my supper); præsente, initium (πρὶν δειπνεῖν, before I go to supper)."

πρίν is used with the indicative to express past actions both in positive and negative sentences: ἡγόμην δ' ἀνὴρ ἀστῶν μέγιστος τῶν ἐκεῖ πρίν μοι τύχη τοιάδ' ἐπέστη (Soph. *O. T.* 775), and I was considered the most distinguished man of the citizens here until such a misfortune came on me: οὐκ ἦν ἀλέξημ' οὐδὲν

— *πρὶν ἐγὼ σφίσιν ἔδειξα κράσεις ἠπίων ἀκεσμάτων*, there was no means of defence, none at all—until I showed to them the way of compounding soothing remedies (Æsch. *Prom.*). There is no instance of *πρίν* with the indicative in the New Testament.

Πρίν is used with the subjunctive of an act, both probable and future, after a negative sentence: L. 2. 26, *ἦν αὐτῷ κεχρηματισμένον μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου*: 22. 34, *οὐ μὴ φωνήσει σήμερον ἀλέκτωρ, πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι με*. Here *πρὶν ἤ* may be rendered 'until;' thus Dr. Donaldson explains the ellipse in 2 Th 2. 3, *ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον* (*οὐ δύναται ἐλθεῖν ὁ Κύριος*).

Πρίν is used with an optative *in oratione obliquâ* after an optative; also after a negative sentence if the *oratio directa* has passed into the *obliqua*: Xen. *Anab.* vii. 7. 57, *ἐδέοντο μὴ ἀπελθεῖν πρὶν ἂν ἀπαγάγοι*: A. 25. 16, *πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαί τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος*. Here the optative indicates what was passing in the mind of the speaker.

Πρίν is used with the infinitive whenever the subsequent act is regarded as an object: J. 8. 58, *πρὶν Ἀβραὰμ γενέσθαι ἐγώ εἰμι*: M. 26. 34, *πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με*: A. 2. 20, *ὁ ἥλιος μεταστραφήσεται εἰς σκότος . . . πρὶν ἢ ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ*.

τοί, 'assuredly,' is often an enclitic affixed to other particles; as *ἤτοι*, 'either,' or, *καίτοιγε*, 'and yet.' In certain cases it is prefixed, as *τοίνυν*, 'therefore:' *τοίγαρ*, *τοιγαροῦν*, *τοιγάρτοι*, and the like, signifying an inference: *ἤτοι*, R. 6. 16, see under *ἤ*: J. 4. 2, *καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ*: A. 14. 17, *καίτοιγε οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν*: 17. 27, *καίτοιγε οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα*.

τοιγαροῦν, 'by certain consequence:' 1 Th. 4. 8, *τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ*: H. 12. 1, *τοιγαροῦν ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων*.

τοίνυν, drawing an inference: L. 20. 25, *ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι*: 1 C. 9. 26, *ἐγὼ τοίνυν οὕτω τρέχω ὡς οὐκ ἀδήλως*: H. 13. 13, *τοίνυν ἐξερχώμεθα πρὸς αὐτόν*.

ὡς in comparative sentences means 'as;' in objective, 'that;' in final, 'in order to;' in causal, 'for on the ground that.' In the comparative sense it is strengthened by *περ*: *ὥσπερ*, 'just as.' In the old combination, *ὥστε* is the regular attendant of

the illative clause, signifying 'so as to;' in which sense, however, it is sometimes superseded by the simple ὡς: 2 C. 10. 9.

In comparative sentences: 1 C. 3. 15, *αὐτὸς δὲ σωθήσεται· οὕτως δὲ ὡς διὰ πυρός*: Mk. 1. 22, *ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς*: 1 Th. 2. 4, *ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτως λαλοῦμεν.*

καθώς stands in correlation to *οὕτως*, marking the measure or proportion existing between their approval by God to preach the Gospel, and their actual performance of the commission.

With ὡς, *ὥστε*, *εἶναι* is sometimes omitted: 2 C. 11. 15, *οἱ διάκονοι αὐτοῦ μετασχηματίζονται, ὡς διάκονοι δικαιοσύνης.*

In objective sentences, equivalent to *ὅτι*, 'to wit that,' 'how that:' A. 10. 28, *ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν.*

ὡς is used with *ὅτι* in 2 C. 5. 18, 19, *δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς, ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ.*

In final sentences, 'in order to:' H. 7. 9, *ὡς ἔπος εἰπεῖν*, 'ut ita dicam:' A. 20. 24, *οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν ἐμαυτῷ ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς.* Some take this in the comparative sense: 'I do not even regard my life precious in my own estimation, as I hold precious the *τελειῶσαι*.'

In causal sentences, ὡς assigns the reason: L. 16. 1, *οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ*: A. 23. 20, *ὡς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ*, 'on the ground that they intend:' 28. 19, *ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορῆσαι*, not on the ground that I had to make any accusation against my nation.

ὡς is also used with participles, 'considering that,' 'being convinced that,' and imparts to the verbal notion the impress of a persuasion or purpose: 2 P. 1. 3, *ὡς πάντα ἡμῖν τῆς δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης*: Xen. *Cyr.* iii. 3. 4, *ὡς εἰρήνης οὔσης*: 1. 9, *ὡς τἀληθῆ ἐροῦντος*: R. 15. 15, *ὡς ἐπαναμιμνήσκων ὑμᾶς*, as bringing to your recollection, and not teaching what you know not.

ὡς characterizes the action and defines the *aspect* in which the whole was to be regarded: 1 Th. 2. 4, *οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ Θεῷ*, not as striving to please men, but as striving to please God: A. 3. 12, *ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν;*

In A. 17. 14 ὡς seems to be used for ἕως, 'usque ad:' *τὸν*

Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ θάλασσαν, they sent him forth on his journey, even to the sea: Pausan. ii. 25, *καταβάντων ὡς ἐπὶ θάλασσαν*: Xen. *Anab.* vii. 6. 1, *Λακεδαιμονίοις δοκεῖ στρατεύεσθαι ὡς ἐπὶ Τισσαφέρνην.*

ὡσεί, 'as if,' 'as though:' M. 9. 36, *ἐῤῥιμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα*: 28. 3, 4, *τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών. . . . ἐγένοντο ὡσεὶ νεκροί*: 3. 16, *εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστεράν.*

ὥσπερ, 'just as,' 'as indeed:' M. 18. 17, *ἔστω σοὶ ὥσπερ ὁ ἐθνικός*: 1 C. 8. 5, *καὶ γὰρ εἴ περ εἰσὶ λεγόμενοι θεοὶ . . . ὥσπερ εἰσὶ θεοὶ πολλοί.* "*πέρ* vim eam comparativam quam habet *ὡς* usitato more auget atque effert." Klotz.

ὡσπερεί softens the boldness of the figure (*ἰᾶται τὰ τολμηρά,* Longinus, § 32): 1 C. 15. 8, *ὡσπερεὶ τῷ ἐκτρώματι ὤφθη κἀμοί,* as to the untimely-born one, he appeared even to me.

ὥστε is used with the infinitive when the result is represented as a necessary and logical consequence of what has been already stated; with the indicative, when the result is represented as a simple and unconditional fact.

The indicative describing a fact which actually takes place: M. 23. 31, *ὥστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας*: G. 2. 13, *καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει*: 3. 24, *ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν*: 4. 7, *ὥστε οὐκ ἔτι εἶ δοῦλος, ἀλλ' υἱός.*

The infinitive describing acts contemplated but not realized; acts capable of occurring or likely to occur: M. 27. 1, *συμβούλιον ἔλαβον . . . ὥστε θανατῶσαι αὐτόν*: L. 12. 1, *ἐπισυναχθεισῶν τῶν μυριάδων ὥστε καταπατεῖν ἀλλήλους.*

ὥστε marks the result: 1 P. 1. 21, *ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν*: the degree, extent, amount, especially after *οὕτω,* J. 3. 16, *οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν.*

Often illative: R. 7. 12, *ὥστε ὁ μὲν νόμος ἅγιος.*

Introducing a concluding exhortation: 1 C. 15. 58, *ὥστε ἀδελφοί μου ἀγαπητοὶ ἑδραῖοι γίνεσθε*: 1 Th. 4. 18, *ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις*: 1 P. 4. 19, *ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ ὡς πιστῷ κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιΐᾳ.*

CHAPTER IX.

PREPOSITIONS.

"Prepositions represent primarily the local relation of one object to another; and this in the most precise manner by suggesting the geometrical parts of an object considered in a geometrical point of view; as a line, a superficies, a solid. By analyzing these three ideas we obtain an exact mathematical analysis and enumeration of the Greek prepositions. A solid, or cube, has six geometrical parts; the upper plane, *ὑπέρ*, the under, *ὑπό*, the front, *ἀντί*, the side, *παρά*, both sides, *ἀμφί*: the rear, out of sight, may be expressed by *ὄπισθεν*. The plane of the superficies is *ἐπί*, the boundary line round it is *περί*, the inside of the line *ἐν*, the outside *ἐκ*: the surface, divided into two by an intersecting line, is *διά*. Lines are either vertical or horizontal. Of vertical lines the top is *ἀνά*, the bottom *κατά*: of horizontal lines the front is *πρό*, the hinder extremity may be indicated by *ἐπί*, or *ὑπό*. A line has three parts; the extremities, and the middle. But the middle may be of three kinds; if it is of the same substance as the extremities, as the middle of a beam, *μετά* is used; if a different substance, as when a rope connects two trees, *σύν* is used; if it is empty space, as in drawing a line from one star to another, the relation between them is indicated by *ἀπό*. If the particle of motion, *σε*, is added to *πρό*, it becomes *πρός*, towards, to the point of an object; if it is added to *ἐν*, it becomes *εἰς*, into. Prepositions do not govern cases in the sense of determining them. That which determines the case is the idea which the case expresses. The preposition only adds a more precise geometrical view of the relation in which the two objects stand to each other." (Q. R., Jan., 1863.)

In ascertaining the respective powers of prepositions, we must keep in view (1) the extent to which later Greek, and the colloquial Hellenic of the Apostles, extended the use of prepositions, overlooked nice distinctions, or sanctioned irregular usages; (2) the influence of the Aramæan on the writers of the New Testament, which delights in the use of prepositions, and views numerous relations under aspects different from the Greek; (3) the effect of the Christian element on the use of particular prepositions. In different languages the same relation, being viewed under different aspects, is expressed by prepositions of opposite significations. There is apparently no connexion between the English prepositions *in* and *under;* but we may often use indifferently, *in* these circumstances, and *under* these circumstances. So also we say, *under* arms, where *with*, *in*, would be equally applicable.

Prepositions followed by a genitive only—*ἀντί*, *πρό*, *ἀπό*, *ἐκ*.

ἀντί and *πρό* are nearly synonymous: '*in front of*,' '*on behalf of*,' '*instead of*,' '*for the sake of*.' *πρό* is the more general word, as it denotes whatever is before one, or in view; *ἀντί* denotes what is in a definite place, or stands in a specific relation.

The primary meaning of *πρό* is '*in sight*,' in some place opposite, priority in place: A. 5. 23, *εὕρομεν φύλακας ἑστῶτας πρὸ τῶν θυρῶν*: 12. 6. 14, *πρὸ τοῦ πυλῶνος*: 14. 13, *πρὸ τῆς πόλεως αὐτῶν*. Repeatedly *πρὸ προσώπου*.

From this meaning *πρό* passes on to denote priority in time: J. 17. 24, *πρὸ καταβολῆς κόσμου*: A. 5. 36, *πρὸ τούτων τῶν ἡμερῶν*: M. 5. 12, *τοὺς προφήτας τοὺς πρὸ ὑμῶν*.

So with a trajection in its use: J. 12. 1, *πρὸ ἓξ ἡμερῶν τοῦ πάσχα*: 2 C. 12. 2, *πρὸ ἐτῶν δεκατεσσάρων*: Amos 1. 1, LXX, *πρὸ δύο ἐτῶν τοῦ σεισμοῦ*.

Hence *πρό* has the idea of preference, superiority, importance: Ja. 5. 12; 1 P. 4. 8, *πρὸ πάντων*: 3 Macc. 2. 21, *Θεὸς πρὸ πάντων ἅγιος*.

From this we have the phrase *πρὸ πολλοῦ ποιεῖσθαι*, to estimate a thing more than much, to set a very high value upon it.

Sometimes *πρό* means *in behalf of*, as *πρὸ τῆς Ἑλλάδος ἀποθνήσκειν*, 'pro patriâ mori.' *πρό* may be used in all these senses in C. 1. 17, *αὐτός ἐστι πρὸ πάντων*.

πρό in composition has generally a temporal reference: Tit. 3. 14, *καλῶν ἔργων προίστασθαι*, to be prompt in attending to

good works for supplying necessary wants, that they be not unfruitful, i. e., without showing practical proofs of their faith by acts of love.

Sometimes *πρό* has an intensive power: *πρόδηλος*, H. 7. 14; 1 Tim. 5. 24, openly manifest.

The primary signification of *ἀντί* is 'over-against.' The original form may be *ἄντα*. Cf. *ἀντήλιος*, opposite to the sun. Akin to German 'ant-,' 'antworten,' 'Antlitz.'

'Instead of,' 'in the place of:' M. 2. 22, *Ἀρχέλαος βασιλεύει ἀντὶ Ἡρώδου*: 5. 38, *ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ*: L. 11. 11, *μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;*

Hence it denotes an equivalent, 'set against;' Latin, *pro, instar;* that which may take the place of an object in value: *ἀντὶ πολλῶν λαῶν ἐστι, Il.* ix. 116: Xen. *Anab.* vii. 4. 6, *ἐπήρετο ὁ Σεύθης τὸν παῖδα εἰ παίσειεν αὐτὸν ἀντὶ ἐκείνου.* On which Hutchinson remarks: "Phrasi illa Noster *vicariam* plane *mortem* denotat." In the previous sentence *ὑπέρ* is used in the same sense as *ἀντί*: *ἢ καὶ ἐθέλοις ἂν ὑπὲρ τούτου ἀποθανεῖν;* where Hutchinson quotes R. 5. 8, *Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε*, i. e., "*vice nostrâ*, ut nos scilicet mortis pœna liberaremur." *ἀντί* is the more definite 'instead of,' denoting equivalence and exchange. *ὑπέρ* implies merely 'for the deliverance of men,' leaving undetermined the precise sense in which Christ died for them. M. 20. 28, *δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν*: H. 12. 16, *ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ*: 2, *ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρόν.*

'In behalf of;' 'to be set to the account of:' M. 17. 27, *ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.*

Adducing a principle, cause, reason, motive: E. 5. 31, *ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ.*

This use occurs frequently with the relative: *ἀνθ' ὧν, because, wherefore: ἀντὶ τούτων ὅτι*, L. 1. 20; 12. 3; 19. 44; A. 12. 23; 2 Th. 2. 10, 'in requital for this that.'

In J. 1. 16, *χάριν ἀντὶ χάριτος*, the preposition is used in all these senses, 'one grace or blessing in place of,' 'accumulating upon,' and 'multiplied after,' another. Compare Theognis 344, *ἀντ' ἀνιῶν ἀνίαι*, grief upon grief.

In composition, *ἀντί* means opposition, as *ἀντιλέγω*: in turn, as *ἀντικαλέω*: correspondence, as *ἀντίτυπος*: in the place of, as *ἀνθύπατος, ἀντίλυτρον.* In *ἀντέχεσθαι* the preposition involves a faint idea of holding out against something hostile, or opposing

which, however, passes into that of stedfast application, Tit. 1. 9.

ἀπό, ἐκ, corresponding in origin and signification to the Latin 'ab,' 'ex,' are followed by a genitive of ablation. ἀπό denotes motion from the surface of an object (extrinsecus), as a line drawn from the circumference of a circle; ἐκ denotes motion from within an object (intrinsecus), as a line drawn from the centre of a circle.

Separation in space with the idea of motion: M. 3. 16, *ἀνέβη ἀπὸ τοῦ ὕδατος*: 8. 1, *καταβάντι ἀπὸ τοῦ ὄρους*: A. 15. 38, *ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας*, separated from them, and departed from Pamphylia.

Marking the distance: J. 11. 18, *ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε.*

Subsequence in time: Mk. 7. 4, *ἀπὸ ἀγορᾶς*: M. 19. 4, *ἀπ' ἀρχῆς*: R. 15. 23, *ἀπὸ πολλῶν ἐτῶν.* So *ἀφ' οὗ* (*χρόνου*), *ἀφ' ἧς* (*ἡμέρας*): *Il.* viii. 54, *ἀπὸ δείπνου θωρήσσοντο.*

Origin of all kinds; place of birth, descent, residence: M. 15. 1, *οἱ ἀπὸ Ἱερουσαλήμ*: 21. 11, *ὁ ἀπὸ Ναζαρέθ*: A. 10. 23, *οἱ ἀπὸ Ἰόππης*: 17. 13, *οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι*: M. 2. 1, *μάγοι ἀπ' ἀνατολῶν*: Soph., *εἷς ἀπὸ Σπάρτης*, a Spartan: Xen. *Anab.* vii. 2. 11, *ὁ Ἀθηναῖος ὁ ἀπὸ στρατεύματος.*

The occasion or the effect produced by a cause: A. 11. 19, *διασπαρέντες ἀπὸ τῆς θλίψεως*: H. 5. 7, *εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας*, graciously heard by reason of his piety; as in the margin of the Authorized Version, 'for his piety,' i. e., because he feared God: A. 12. 14, *ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα*, by reason of her joy she opened not the door: M. 14. 26, *ἀπὸ τοῦ φόβου ἔκραξαν*: L. 24. 41, *ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς*: 22. 45, *εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης*: A. 22. 11, *ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου*: L. 21. 26, *ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ.* So *ἀπὸ δικαιοσύνης*, *on account of, by reason of*: Æsch. *Ag.* 1302, *τλήμων ἀπ' εὐτόλμου φρενός*, stedfast in consequence of his brave soul.

Derivation from a source: A. 17. 2, *διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν*: 2 T. 1. 3, *χάριν ἔχω τῷ Θεῷ ᾧ λατρεύω ἀπὸ προγόνων.*

The source of information: M. 7. 16, *ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς*: in A. 10. 17, *ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου.* ἀπό may denote subordinate agency, 'on the part of,' as in the following: Ja. 1. 13, *μηδεὶς πειραζόμενος λεγέτω ὅτι*

ἀπὸ τοῦ Θεοῦ πειράζομαι: M. 11. 19, καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς: Mk. 8. 31, ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων: 2 C. 7. 13, ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν, i. e., by what we saw and heard; direct efforts for that purpose would be marked by ὑπό: R. 9. 3, ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ: Rev. 12. 6, τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ. Compare Hdt. vii. 130, τὰ ἀπό τινος γενόμενα, the things done on any one's part: Thuc. i. 17, ἐπράχθη ἀπ' αὐτοῦ οὐδέν.

From this signification, 'on the part of,' it has been thought that ἀπό is used for ὑπό, but ὑπό implies a cause immediate and active; ἀπό intimates that the cause is less immediate, and virtually passive.

Of the state from which deliverance is effected: M. 1. 21, σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν: Mk. 5. 34, ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου: H. 11. 34, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας.

Adverbial use, ἀπὸ μέρους, 'partially:' R. 11. 25, 'with many exceptions already:' Thucyd. i. 76, ἀπὸ τοῦ ἀνθρωπείου τρόπου, remote from the common practice of mankind.

In composition ἀπό means 'away from,' as ἀπάγω, ἀπέρχομαι: 'cessation,' as ἀπαλγέω: 'completion,' as ἀποδείκνυμι, ἀποθνήσκω: 'back again,' as ἀποδίδωμι: sometimes it merely strengthens the force of the simple verb, as ἀπέχω, ἀποθλίβω, ἀποδεκατόω: ἀποχρῆσθαι, 'use out, use thoroughly,' ἀποζῆν 'live upon,' 'live off,' ἀποστυγέω, ἀποτολμάω: or has a privative force, as ἀποκαλύπτω, ἀποκάλυψις.

In ἀποθησαυρίζοντας, 1 T. 6. 19, the ἀπό points to the source from which, and the process by which they are to make their θησαυρούς, 'reponendo thesaurum colligere.' The rich are exhorted to take *from* (ἀπό) their own plenty, and by devoting it to the service of God and the relief of the poor, to treasure it up as a good foundation for the future. So ἀποδώσει, 2 T. 4. 8, alludes to the reward as having been laid up, and taken as out of some reserved treasures; cf. R. 2. 6.

ἐκ denotes removal or procession from the *interior* of an object, and is used of place, time, origin.

Motion from, deliverance out of: Mk. 9. 7, ἦλθεν φωνὴ ἐκ τῆς νεφέλης: M. 8. 28, ἐκ τῶν μνημείων ἐξερχόμενοι: A. 28. 3, ἔχιδνα ἐκ τῆς θέρμης ἐξελθοῦσα: 4, διασωθέντα ἐκ τῆς θαλάσσης: 2 C. 6. 17, ἐξέλθετε ἐκ μέσου αὐτῶν.

ἐκ, 'out of,' as distinguished from ἀπό, 'away from,' is marked by the expressions: Mk. 16. 3, *Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;* L. 24. 2, *εὗρον τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου*: 1 Th. 2. 6, *οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν, οὔτε ἀπ' ἄλλων δυνάμενοι ἐν βάρει εἶναι*, 'neither seeking high estimation out of men (ἐξ),' this was the result of internal feeling; no money or temporal benefit from you (ἀφ' ὑμῶν), this was external assistance.

ἐκ marks position with verbs of rest: M. 20. 21, *ἐκ δεξιῶν καθῆσθαι ἐξ εὐωνύμων*: Soph. *Ant.* 411, *καθῆσθαι ἐκ πάγων*, to sit on the heights and look from them.

Of time: *ἐξ οὗ* (*χρόνου*), Lat. 'ex quo.'

Of particular points of time: M. 19. 20, *ἐκ νεότητός μου*: A. 9. 33, *ἐξ ἐτῶν ὀκτώ*: J. 6. 64. 66, *ἐξ ἀρχῆς*: *ἐκ τούτου*: J. 13. 4, *ἐγείρεται ἐκ τοῦ δείπνου*, he riseth from or after supper. Cf. Hdt. i. 50, *ἐκ θυσίας γενέσθαι*, to have just finished sacrifice: Thuc., *ἐξ εἰρήνης πολεμεῖν*, to go to war after or out of peace.

Origin from, material, means: M. 3. 9, *ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα*: J. 2. 15, *ποιήσας φραγέλλιον ἐκ σχοινίων*: 2 C. 8. 11, *τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν*: Xen. *Anab.* ii. 1. 6, *τὸ στράτευμα ἐπορίζετο σῖτον, ὅπως ἐδύνατο, ἐκ τῶν ὑποζυγίων κόπτοντες τοὺς βοῦς καὶ ὄνους.*

Of physical origin, birth, descent: J. 3. 6, *τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστι*: M. 1. 20, *τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἁγίου ἐστί*: M. 1. 16. In G. 4. 4, *γενόμενον ἐκ γυναικός* is added to *τὸν υἱὸν αὐτοῦ* to attest the real manhood of Christ: *Il.* v. 896, *ἐξ ἐμοῦ γένος ἐσσί*, thou comest of me by descent.

Appurtenance: 1 J. 3. 12, *οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν*: J. 18. 37, *ὁ ὢν ἐκ τῆς ἀληθείας*, he that is on the side of the Author of Truth.

Derivation from some source, occasion, cause, inducement: 2 C. 2. 4, *ἐκ πολλῆς θλίψεως ἔγραψα*: 1 T. 1. 5, *ἀγάπη ἐκ καθαρᾶς καρδίας*: Rev. 15. 2, *νικῶντας ἐκ τοῦ θηρίου*: J. 8. 44, *ἐκ τῶν ἰδίων λαλεῖ*, he speaks from the essential properties of his nature.

ἐκ denotes result, consequence of: G. 3. 18, *εἰ γὰρ ἐκ νόμου ἡ κληρονομία*, if the inheritance be the result of obedience to the law: G. 3. 21, *ὄντως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη*: so 22, 24: R. 1. 17, *ὁ δίκαιος ἐκ πίστεως ζήσεται.*

In its primary ethical sense ἐκ denotes more immediate *origin*; ἀπό more remote origin; it then passes through the

intermediate ideas of *result from, consequence of*, to that of nearly direct *causality*. Immediate origin may be rendered *from*, direct causality *by*. We may employ *of* to express the intermediate meanings. Xen. *Anab.* ii. 5. 2, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ ἐξ ὑποψίας, some from calumny, others from suspicion: E. 6. 6, 7, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς, μετ' εὐνοίας δουλεύοντες κ.τ.λ. "ἐκ ψυχῆς marks the relation of a servant to his work; μετ' εὐνοίας points to his relation to his master with a well-affected mind." (Ellicott.)

From its sense of derivation ἐκ is used with some verbs for the agent: J. 6. 65, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ πατρός μου: Xen. *Anab.* i. 1. 6, Ἰωνικαὶ πόλεις . . . ἐκ βασιλέως δεδομέναι: *Cyrop.* viii. ἐκ βασιλέως εἰσὶ καθεστηκότες.

To distinguish a part from the whole: M. 10. 29, ἓν ἐξ αὐτῶν: 25. 2, πέντε ἐξ αὐτῶν: A. 10. 45, οἱ ἐκ περιτομῆς πιστοί: 15. 23, ἀδελφοῖς τοῖς ἐξ ἐθνῶν: M. 25. 8, δότε ἡμῖν ἐκ τοῦ ἐλαίου: 1 C. 12. 15, οὐκ ἔστιν ἐκ τοῦ σώματος.

ἐκ is used in a periphrasis for adjectives and adverbs: R. 2. 8, οἱ ἐξ ἐριθείας, those who act from a principle of factious opposition: R. 10. 5, τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, the righteousness which proceeds from the law: 1 J. 2. 19, ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν: Tit. 2. 8, ὁ ἐξ ἐναντίας (γνώμης): Xen. *Anab.* iii. 4. 28, οὐκ ἐξ ἴσου ἐσμέν, we are not on equal terms: ἐξ ἀπροσδοκήτου, unexpectedly: ἐκ πολλοῦ, from a distance.

ἐκ is sometimes used in a combination of senses: R. 1. 4, ἐξ ἀναστάσεως νεκρῶν, from, after, by his resurrection from the dead: 1. 17, ἐκ πίστεως εἰς πίστιν, out of faith as a root, to faith as a tree: 4. 14, οἱ ἐκ νόμου, those who are of the law, they who spring forth from it, and rest upon it, as a tree rises from and stands upon its root; opposed to οἱ ἐκ πίστεως, G. 3. 9: cf. R. 2. 8, οἱ ἐξ ἐριθείας: 4. 12, οἱ ἐκ περιτομῆς.

A contrast between ἐκ and διά is marked in R. 3. 30, ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως, who shall account righteous the circumcision, out of or by faith, which they have as members of the covenant, and the uncircumcision passing through the door of faith. "The Gentiles οἱ ἔξω must enter the door of the faith of Abraham, and pass through it in order to be justified" (Wordsworth): R. 11. 36, ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα, "God is the origin, the agent, and the end of all things." (Vaughan.)

ἐκ indicates the closest connexion; ὑπό, one less strict; παρά, ἀπό, connexions more remote; ἀπό denotes simply the point from which action proceeds, if that point is a person παρά or ὑπό is employed. If the person is indicated merely in general terms as a spring of action παρά is used; but if it is represented as the special, efficient, and producing cause ὑπό is required. ἀπό denotes *distance* and *separation*. The notions of disjoining and removal are implied in ἀπό, ἐκ, which are not conveyed by παρά, ὑπό. (Winer.)

In composition the signification of removal prevails, out, away, off; as ἐκβάλλω, ἐκλύω, origin; ἔκγονος, carrying out, accomplishing; ἐκζητέω, utterly; ἔξυπνος, ἔκφοβος, ἐκτενής: 1 T. 2. 14, ἐξαπατηθεῖσα, being completely, thoroughly deceived: Phil. 3. 11, τὴν ἐξανάστασιν, the thorough, complete resurrection.

PREPOSITIONS GOVERNING THE DATIVE ONLY.

Ἐν and σύν agree in origin and signification with the Latin *in* and *cum*. But the Greeks employ the larger form εἰς (ἐνς) for the Latin *in* with the accusative.

ἐν denotes inclusion, σύν conjunction:

Of place, of all situated within a given space: L. 11. 1, ἐν τόπῳ τινί: M. 8. 6, ἐν τῇ οἰκίᾳ.

In the life of, the history of: R. 11. 2, οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; H. 4. 7, ἐν Δαβὶδ λέγων.

Continuance in space: M. 10. 16, ἀποστέλλω ὑμᾶς ἐν μέσῳ λύκων: L. 5. 16, ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις.

The sphere of action: R. 1. 5, ἐν πᾶσι τοῖς ἔθνεσιν: 1. 8, ἐν ὅλῳ τῷ κόσμῳ: M. 17. 12, ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν: 14. 2, αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ: 1 Th. 5. 12, τοὺς κοπιῶντας ἐν ὑμῖν: R. 1. 21, ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, the sphere in which their emptiness revelled: R. 6. 4, ἐν καινότητι ζωῆς περιπατήσωμεν, walk in a new state, of which the characteristic is life: E. 2. 10, ἵνα ἐν αὐτοῖς περιπατήσωμεν, in good works as the field or area in which the motion or conduct is exercised: R. 3. 7, εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, in my lie, my unfaithfulness as the field of its operation: 2 C. 8. 1, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ἐκκλησίαις, the gift of God's grace which operated among men: A. 4. 12, οὔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, which is set forth among

men: R. 5. 21, *ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ*, as sin reigned in death, the arena of its triumph. (Vaughan.)

Element of existence: R. 8. 1, *οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ*, those who are included in Christ, having been inserted into Him, J. 15. 2; clothed with Him, G. 3. 27; abiding in Him, Ph. 3. 9: R. 9. 1, *ἀλήθειαν λέγω ἐν Χρίστῳ*: R. 14. 14, *οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ*, (where ἐν expresses the opposite of *χωρὶς Χριστοῦ* E. 2. 12, J. 15. 5, extraneous to, or independent of Christ,) under the influence of Him who is the truth, included in Him, and exercising that union in the particular judgment formed and expressed: 1 T. 4. 15, *ἐν τούτοις ἴσθι*: 1 C. 15. 18, *οἱ κοιμηθέντες ἐν Χριστῷ*: G. 3. 28, *πάντες ὑμεῖς εἷς ἐστε ἐν Χριστῷ*: 3. 8, *ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη*: Ph. 3. 9, *καὶ εὑρεθῶ ἐν αὐτῷ*, and may be abiding in Him: E. 1. 20, *ἣν ἐνήργησεν ἐν τῷ Χριστῷ*, as the sphere of action: 1. 17, *ἐν ἐπιγνώσει αὐτοῦ*, in mature acquaintance with Him. The knowledge of God was to be the sphere, the circumambient element in which they were to receive wisdom and revelation: 2. 2, *ἐν αἷς ποτὲ περιεπατήσατε*, the sphere in which they usually moved: 4. 1, *ὁ δέσμιος ἐν Κυρίῳ*, the captivity is referred to union with Christ and devotion to His service; so 6. 21, *διάκονος ἐν Κυρίῳ*: 3. 18, *ἐν ἀγάπῃ ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι*, this was to be their basis and foundation if they would realize all the majestic proportions of Christ's love to man. Both these meanings are sometimes combined: L. 4. 32, *λόγος ἐν ἐξουσίᾳ*: 1 T. 2. 7, *διδάσκαλος ἐν πίστει καὶ ἀληθείᾳ*: 3. 4, *τέκνα ἐν ὑποταγῇ*: Tit. 3. 5, *οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς*: 2 P. 2. 7, *ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς*.

The efficient cause: M. 9. 34, *ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια*: H. 10. 10, *ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν*, in the fulfilment of which will (9).

Instrumental adjunct, or adjunct of manner, the ἐν of investiture: L. 22. 49, *εἰ πατάξομεν ἐν μαχαίρᾳ*, sword in hand: Ja. 3. 9, *ἐν αὐτῇ (γλώσσῃ) εὐλογοῦμεν τὸν Θεόν*: 1 C. 2. 4, *τὸ κήρυγμά μου οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος*: 4. 21, *ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς;* H. 9. 22, *ἐν αἵματι πάντα καθαρίζεται*: E. 6. 2, *ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ*, in point of promise; the first command we meet with which involves a promise.

E. 3. 12, *τὴν προσαγωγὴν ἐν πεποιθήσει*, an admission in

confidence; ἐν, the predication of manner, defining the tone of mind in which the admission is enjoyed and realized: E. 4. 17, μαρτύρομαι ἐν Κυρίῳ, the element in which, the sphere in which the declaration is made; so R. 9. 1: 2 C. 2. 17: 1 Th. 4. 1.

ἐν Χριστῷ, a term of deep significance, implying union and fellowship with Christ.

E. 4. 19, ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ, the condition, the prevailing state or frame of mind in which they wrought the ἀκαθαρσία.

E. 4. 32, ὁ Θεὸς ἐν Χριστῷ, God in Christ; in giving Him to be a propitiation for our sins: C. 3. 17, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ: E. 5. 20, the name of Christ is that general holy element in which every thing is to be received, to be enjoined, to be done, to be suffered: E. 5. 21, ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ, the prevailing feeling or sentiment in which ὑποταγή is to be exhibited. "Ex timore Christi, quia scilicet Christum veneremur, eumque timemus offendere." (Corn.-a-Lap.)

E. 6. 1, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ, this defines and characterizes the nature of the obedience: ἐν οἷς ἂν μὴ προσκρούσῃς Κυρίῳ. (Chrysostom.)

E. 1. 15, πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, Christ-centered faith. When the defining prepositional clause is incorporated with, appended to, or structurally assimilated with the substantive as to form only a single conception, the article is correctly omitted. See p. 37.

G. 1. 16, ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, within me. Χριστὸν εἶχεν ἐν ἑαυτῷ λαλοῦντα. (Chrysost.) The Apostle was prepared for the work of the ministry subjectively by deep inward revelations, as well as objectively by outward manifestations. (Ellicott.)

1 Th. 2. 3, ἐν δόλῳ, in any deliberate intention to deceive. "The use of ἐν, especially with abstract or non-personal substantives, is always somewhat debateable in the New Testament, and can only be fixed by the context: it sometimes librates *towards* διά, both with genitives (1 P. 1. 5), and accusatives (M. 6. 7), sometimes towards μετά (C. 4. 2), sometimes towards κατά (H. 4. 11), but is commonly best referred to the imaginary sphere in which the action takes place." (Ellicott.)

1 Th. 3. 13, τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ, their hearts were to be unblameable (proleptic use of the adjective, like

ἀνεγκλήτους, 1 C. 1. 8; σύμμορφον, Ph. 3. 21), and not simply blameless, but in a sphere and element of holiness.

1 Th. 4. 18, the ἐν is here used in that species of instrumental sense in which the action of the verb is conceived as existing in the means. The παράκλησις may be conceived as contained in the divinely-inspired words themselves: "Solent Græci pro Latinorum ablativo instrumenti sæpe ἐν præpositionem ponere, significaturi in eâ re cujus nomini præpositio adjuncta est, vim aut facultatem alicujus rei agendæ sitam esse." Wünder.

1 Th. 5. 18, τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. Christ is represented as the sphere, in which the θέλημα is evinced, and has its manifestation.

1 Th. 5. 26, ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ. ἐν, simply instrumental, the φίλημα being that in which the ἀσπασμός was involved, where 'the object may be considered as received into, contained, held, existing in the means.' Jelf, *Gr.* § 622. 3.

2 Th. 2. 13, εἵλατο ὑμᾶς . . . ἐν ἁγιασμῷ Πνεύματος. ἐν denotes the spiritual state in which the εἵλατο εἰς σωτηρίαν was realized.

2 Th. 2. 16, ἐλπίδα ἀγαθὴν ἐν χάριτι, in the accompanying element of grace and love.

1 T. 2. 7, διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ, the spheres in which the Apostle performed his mission. We may refer πίστις to the subjective faith of the Apostle, ἀλήθεια to the objective truth of the doctrine he delivered.

1 T. 3. 4, τέκνα ἔχοντα ἐν ὑποταγῇ. If a participle or adjective had been used, though the meaning would have been nearly the same, the idea presented to the mind would have been different; in the one case, subjection would have been noticed as a kind of attribute; in the present case it is represented as the moral element with which they were surrounded. "The transition from *actual*, L. 7. 25, to *figurative* environment, M. 6. 29, and thence to moral deportment, 1 T. 2. 9, or as here, to moral conditions, seems easy and natural." (Ellicott, 1 T. 3. 4.)

Tit. 1. 13, ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, the object of the sharp reproof was to restore them to health; the sphere and element in which that doctrinal element was to be enjoyed was πίστις.

Ground, or occasion, of mental emotion: R. 2. 23, ὃς ἐν νόμῳ

καυχᾶσαι: A. 7. 41, *εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν*: L. 10. 20, *ἐν τούτῳ μὴ χαίρετε*: E. 3. 13, *μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου*.

Continuance in time: M. 2. 1, *ἐν ἡμέραις Ἡρώδου*: J. 11. 10, *ἐν τῇ νυκτί*: M. 27. 40, *ἐν τρισὶν ἡμέραις οἰκοδομῶν*.

A point of time: 1 C. 15. 51, *ἀλλαγησόμεθα ἐν ἀτόμῳ*.

To result in, take effect in, time yet future: R. 2. 5, *θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς*: Ja. 5. 5, *ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς*.

Adverbial uses are *ἐν τῷ φανερῷ*, openly: A. 26. 28: E. 3. 3, *ἐν ὀλίγῳ*, in a short compass: A. 7. 13, *ἐν τῷ δευτέρῳ*.

ἐν in composition retains its usual signification, *near, at, in*, as *ἐνεργέω, ἐνθυμέομαι, ἐμπαίζω*: with adjectives it modifies the meaning, as *ἐμφανής, ἔνδοξος*.

σύν denotes close connexion, union, identification in time and circumstances. *σύν* implies coherence, a closer conjunction than *μετά*, coexistence; as, in English, *with* differs from *amid, among*.

In company with: L. 2. 13, *ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου*: A. 14. 28, *διέτριβον ἐκεῖ σὺν τοῖς μαθηταῖς*: 4. 13, *σὺν τῷ Ἰησοῦ ἦσαν*: 1 Th. 4. 17, *πάντοτε σὺν Κυρίῳ ἐσόμεθα*: L. 1. 56, *ἔμεινε Μαριὰμ σὺν αὐτῇ*: Mk. 8. 34, *προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ*: 15. 27, *σὺν αὐτῷ σταυροῦσι δύο λῃστάς*.

Identification: A. 14. 4, *οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις*: G. 3. 9, *οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ*. Compare *οἱ σύν τινι*, the friends of any one: *σύν τινι εἶναι*, or *γίγνεσθαι*, to be of his party.

Assistance, co-operation: 1 C. 5. 4, *σὺν τῇ δυνάμει τοῦ Κυρίου*: 15. 10, *ἡ χάρις τοῦ Θεοῦ σὺν ἐμοί*: A. 14. 5, *ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν*.

Addition, accession, over and above, besides: M. 25. 27, *ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ*: L. 24. 21, *σὺν πᾶσι τούτοις*: Ja. 1. 11, *ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι*.

Thus *σύν* is used of necessary connexion, consequence: Xen. *Cyr.* *σὺν τῷ σῷ ἀγαθῷ*, to your advantage, 'tuo cum commodo:' *Il.* iv. 161, *σὺν μεγάλῳ ἀποτῖσαι*, to pay with a great loss.

σύν is often used in combination with *ἅμα*, which generally means connexion in respect of time: as 1 Th. 4. 17, *ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα*, at the same time, together with them; but in some passages has the further idea of aggregation: R.

3. 12, ἅμα ἠχρειώθησαν. Hence the force of 1 Th. 5. 10, ἅμα σὺν αὐτῷ ζήσωμεν, all together (ἅμα) united with him (σύν).

σύν in composition denotes fellowship, union, agreement, as συνεσθίω, συμφωνέω: the completion of an action, as συμπληρόω: intensity, as συγκύπτω.

εἰς is a lengthened form of ἐν (= ἐνς), and signifies 'to' or 'into,' with a decided expression of motion or tendency; *ad* or *in* c. accus.

Motion to an object: M. 2. 11, ἐλθόντες εἰς τὴν οἰκίαν: 3. 10, εἰς πῦρ βάλλεται: L. 8. 8, ἔπεσεν εἰς τὴν γῆν: A. 16. 40, εἰσῆλθον εἰς τὴν Λυδίαν, i. e., her house; as Ter. *Eun.* 'Eamus ad me.' So perhaps A. 23. 11, εἰς Ἰερουσαλήμ, εἰς Ῥώμην, as thou bearest witness by coming to Jerusalem, so thou shalt bear witness by going to Rome.

The object to which an action is directed: M. 18. 15, ἐὰν ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου: 26. 10, ἔργον καλὸν εἰργάσατο εἰς ἐμέ.

Thus we may explain G. 3. 27, εἰς Χριστὸν ἐβαπτίσθητε, ye were admitted into Christ by baptism; "ut Christo addicti essetis" (Schott.): 1 C. 12. 13, ἐν ἑνὶ πνεύματι, ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν: R. 6. 3, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν. "Our union is with Christ crucified; with Christ, not as a man living upon earth before death, but as one who has died, and with distinct *reference* to His death. See J. 12. 24. Before death He was a Teacher: death alone could make Him a Saviour." (Vaughan.) Compare R. 8. 34: 1 P. 3. 22.

The meaning of εἰς with βαπτίζω appears twofold: *unto*, object, purpose, M. 3. 11; A. 2. 38; *into*, union and communion with; the context showing whether it be of the most complete and mystical nature, as G. 3. 27; R. 6. 3; 1 C. 12. 13, or as in 1 C. 10. 2, necessarily less comprehensive and significant. The expression, βαπτ. εἰς τὸ ὄνομα, M. 28. 19; A. 8. 16; 19. 5, is not identical in meaning with βαπτ. ἐν τῷ ὀνόματι, but ever implies a spiritual and mystical union with Him in whose name the sacrament was administered. M. 10. 41, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, i. e. to do him honour as a prophet.

In the cases where εἰς is said to be used for ἐν, motion is implied. This is obviously the case in M. 2. 23, ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ.

We may observe, too, that ἦλθεν precedes in Mk. 1. 9, ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην: L. 11. 7, τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν, my children, with myself, have gone to bed, and are there still: Rev. 6. 15, ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια, ran into the caves for shelter, and kept themselves hid: Cæsar, *B. G.*, "abdiderunt se in silvas:" Thucyd. i. 133, ἐς ἣν (καλύβην) τῶν τε ἐφόρων ἐντός τινας ἔκρυψε. L. 7. 50, πορεύου εἰς εἰρήνην: here εἰς marks a transition of feeling; in Ja. 2. 16, ὑπάγετε ἐν εἰρήνῃ, no such change is implied.

In other cases where ἐν is said to be used for εἰς, continuance in the state is implied: L. 24. 38, διατί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; 1 T. 3. 16, ἀνελήφθη ἐν δόξῃ. With this we may compare Thucyd., ἀποστέλλειν ὁπλίτας ἐν τῇ Σικελίᾳ: Ovid, *Fast.* iii. 664, 'in sacri vertice montis abit.'

The use of εἰς in the New Testament closely corresponds with the three idiomatic meanings, *with respect to, with a view to, to the amount of.* (Donaldson, 478.)

'With respect to:' A. 2. 25, Δαβὶδ λέγει εἰς αὐτόν: A. 25. 20, ἀπορούμενος εἰς τὴν περὶ τούτου ζήτησιν: M. 12. 41, μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ: R. 15. 31, ἡ διακονία μου ἡ εἰς Ἰερουσαλήμ.

Mental direction towards: R. 16. 6, ἐκοπίασεν εἰς ὑμᾶς.

'With a view to,' 'the end designed,' 'destination:' Mk. 1. 4, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν: M. 27. 7, ἠγόρασαν τὸν ἀγρὸν εἰς ταφὴν τοῖς ξενοῖς: 1 Th. 3. 5, ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν: 2 T. 1. 12, εἰς ἐκείνην τὴν ἡμέραν: E. 4. 30, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

To this ethical sense of destination we may ascribe some passages in which the primary force seems to be lost: Ph. 2. 16, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα, for a fruitless object: G. 2. 2: 1 Th. 3. 5, εἰς κενὸν γένηται, prove in vain.

'To the amount of,' 'the end attained:' A. 19. 27, κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν . . . τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι: R. 2. 26, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται; 4. 22, ἐλογίσθη αὐτῷ εἰς δικαιοσύνην: 10. 1, ἡ δέησις ἡ πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραήλ ἐστιν εἰς σωτηρίαν: 1 P. 1. 5, φρουρουμένους διὰ πίστεως εἰς σωτηρίαν: R. 8. 18, πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς, reaching to us: G. 2. 8, εἰς ἀποστολήν, for the successful performance of the Apostleship: πιστεύειν εἰς Χριστόν, εἰς

τὸ ὄνομα αὐτοῦ, is to be brought by belief *into* the body of Christ, to be made a member of His body. The spirit which He gave, εἰς ἡμᾶς, not merely ἡμῖν, is the spirit infused *into* us.

Though the above comprehend the principal uses of εἰς, yet from the frequency of its occurrence in the New Testament we may make further subdivisions.

'Intention,' 'aim,' without the accessory idea of attainment: 1 Th. 2. 12, ἀξίως τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν: 1 Th. 5. 15, τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας: 1 T. 6. 17, τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν: 2 Th. 1. 5, ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, not purely the purpose, but rather the object to which the ἔνδειγμα tended; "the general direction and tendency of the κρίσις was that patient and holy sufferers should be accounted worthy of God's kingdom. Their sufferings established no *claim* to the kingdom, but formed the *avenue* which led to it, A. 14. 22; R. 8. 17." (Ellicott.)

Attainment is implied in 2 C. 4. 4, εἰς τὸ μὴ αὐγάσαι αὐτοῖς τὸν φωτισμὸν κ.τ.λ.: 7. 9, ἐλυπήθητε εἰς μετάνοιαν: L. 13. 19, ἐγένετο εἰς δένδρον μέγα: G. 3. 24, ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, so that the law became our slave-tutor, handing us over to Christ.

Result, without any expression of intention or aim: R. 1. 20, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους: 1 Th. 2. 16, εἰς τὸ ἀναπληρῶσαι τὰς ἁμαρτίας πάντοτε: H. 11. 3, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι: R. 11. 32, συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν: R. 6. 16, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην, either of sin resulting in death, or of obedience resulting in righteousness: 2 C. 8. 6, εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον: G. 3. 17, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν: 1 Th. 2. 12, μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως.

The preposition indicates the purpose of the foregoing exhortation and appeal: perhaps in no case does it simply indicate result; yet there are several passages in which the purpose is so far blended with the subject of the prayer, entreaty, &c., or the issues of the action, that we may recognize a secondary and weakened force in reference to purpose, analogous to the ecbatic use of ἵνα.

In some passages we have πρός marking one object, which is

the means of accomplishing an ulterior object denoted by *εἰς*: J. 6. 35, *ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε*, where the coming to Christ is the means of being incorporated into Him: R. 4. 26, *πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ εἰς τὸ εἶναι αὐτὸν δίκαιον κ.τ.λ.*: E. 4. 12, *πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ*.

The following adverbial usages occur in Xenophon: *εἰς καιρόν*, seasonably: *εἰς ἀφθονίαν*, abundantly: *εἴς γε δύναμιν*, to the utmost of our power: *εἰς δικαιοσύνην, φιλίαν*, as far as regards justice, friendship: *εἰς τὴν στρατιάν*, for the use of the army: *εἰς τὸ ἴδιον*, for my own use: *εἰς πάντα*, in every respect: *εἰς μὲν ταῦτα*, as to this; Latin, 'quod attinet:' *εἰς κοινόν*.

In composition *εἰς* retains its chief signification, *into*: *εἰσδέχομαι, εἰσέρχομαι*: motion or direction, *to, towards, εἰσακούω*.

εἰς has a peculiar force after *σώζειν*, in 2 T. 4. 18, *σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον*, shall save and bring me to: *τὴν ἐπουρ.*, emphatic from position. The present sovereignty and kingdom of Christ in heaven is implied in E. 1. 20; C. 3. 1, and expressed in 1 C. 15. 25.

ἀνά occurs in the New Testament only in the accusative, with the radical signification *up, upon*, formed from *ἄνω*, as *κατά* from *κάτω*. The poets use it with other cases, equivalent to *ὑπέρ* with the genitive, *ἐπί* with the dative.

With the accusative there is a constant antithesis between *ἀνά* and *κατά*. If *ἀνά* implies vertically, upward, *κατά* means perpendicularly, downward. If *ἀνά* expresses horizontal motion to the east, *κατά* would express motion to the west.

Up and down: M. 13. 25, *ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου*: Mk. 7. 31, *ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως*: 1 C. 6. 5, *ὃς δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ*, between brother and brother.

With numerals *ἀνά* has a distributive force: M. 20. 9, *ἔλαβον ἀνὰ δηνάριον*: L. 9. 3, *ἀνὰ δύο χιτῶνας ἔχειν*: J. 2. 6, *ὑδρίαι χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς*.

Adverbial usages: 1 C. 14. 27, *ἀνὰ μέρος*, by turns: Rev. 21. 21, *ἀνὰ εἷς ἕκαστος*, each one severally.

In composition *ἀνά* has the force of *upwards*, as *ἀναβαίνω*: increase or strengthening, as *ἀνακύπτω, ἀναγινώσκω*: repetition, as *ἀναβλέπω*: improvement, as *ἀνακαινίζω*.

Prepositions which govern a genitive and accusative are διά, κατά, περί, ὑπέρ.

διά denotes separation and disjunction. With the accusative it indicates the final cause, the primary, remote invisible end; with the genitive it indicates the medium, the secondary, proximate visible means. διά with the genitive corresponds to *per;* with the accusative to *propter.* This distinction is well preserved in the following passages: Arist. *Eth.* iv. 13, § 16, αἱ γὰρ δυναστεῖαι καὶ ὁ πλοῦτος διὰ τὴν τιμήν (propter honorem) ἐστιν αἱρετά· οἱ γοῦν ἔχοντες αὐτὰ τιμᾶσθαι δι' αὐτῶν (per ea) βούλονται: H. 2. 10, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα: 1 C. 11. 9. 12, οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα . . . ὁ ἀνὴρ διὰ τῆς γυναικός: H. 6. 7, δι' οὓς γεωργεῖται, for the sake of whom: δι' ὧν, by the instrumentality of whom.

This distinction is not invariably maintained, as in answer to the question 'whither?' (quo,) διά has the accusative, and is rendered by *per*, e. g., διὰ πόντιον κῦμα, along the ocean wave. Yet here we may render διά, 'by favour of,' 'by the aid of,' 'owing to.'

διά WITH THE GENITIVE.

διά, c. gen., has the local sense of *passing through*, which includes that of *proceeding from*, and *passing out:* Mk. 11. 16, οὐκ ἤφιεν ἵνα τὶς διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ: 1 T. 2. 15, σωθήσεται διὰ τῆς τεκνογονίας: Rev. 21. 24, περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς, as their element and atmosphere: 1 C. 3. 15, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός: 1 P. 3. 20, διεσώθησαν δι' ὕδατος, 'through and out of:' Cicero de Divin., "Non nasci longe optimum, nec in hos scopulos incidere vitæ; proximum autem, si natus sis, tanquam ex incendio effugere fortunæ."

In a temporal sense; after an interval: M. 26. 61, διὰ τριῶν ἡμερῶν: Mk. 2. 1, δι' ἡμερῶν: G. 2. 1, διὰ δεκατεσσάρων ἐτῶν.

Duration: H. 2. 15, διὰ παντὸς τοῦ ζῆν: L. 5. 5, δι' ὅλης τῆς νυκτὸς κοπιάσαντες.

From the ideas of space and time διά acquires the general idea of intervention, and denotes any cause, primary or secondary, material or instrumental, through the medium of which an action passes to its accomplishment: J. 1. 3, πάντα δι' αὐτοῦ ἐγένετο: M. 1. 22, τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου: A. 3. 16, ἡ πίστις ἡ δι' αὐτοῦ: 1 C. 16. 3, οὓς ἐὰν δοκιμάσητε

δι' ἐπιστολῶν: 2 C. 9. 13, διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεόν: 2 P. 1. 3, τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς, by a display of glory and goodness: G. 2. 16, δικαιοῦται ἄνθρωπος . . . διὰ πίστεως Ἰησοῦ Χρ., 'faith is not the mean by which grace is wrought or conferred, but the mean whereby it is accepted or received' (Waterland): G. 3. 18, τῷ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός, God freely gave the inheritance to Abraham by means of promise. "The enjoyment of the inheritance depended on no conditions, came through no other medium save that of promise." (Ellicott.)

So διά denotes any attending circumstance or quality, particularly in a state of transition, literally passing through a state, being in the state, way, or manner: 2 C. 3. 11, εἰ γὰρ τὸ καταργούμενον διὰ δόξης πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ, for if that which was in a vanishing condition was invested with glory, much more that which remaineth abideth in glory. The law passes, the prophets pass διὰ δόξης, but the Gospel remains, ever remains ἐν δόξῃ. 2 C. 5. 7, διὰ πίστεως περιπατοῦμεν, οὐ διὰ εἴδους, by faith, by sight, as the means by which we are guided, the way we pass through: comp. Xen. *Anab.* ii. 5. 2, διὰ σκότους πᾶς ποταμὸς δύσπορος, where one has no knowledge every river is difficult to pass: iii. 2. 4, διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, committed themselves to them with confidence: R. 8. 25, εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν δι' ὑπομονῆς ἀπεκδεχόμεθα: H. 12. 1, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον δρόμον: R. 15. 32, ἵνα ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ.

This usage may be traced to its local sense, and is generally found with verbs of motion marking the road or line of action: H. 9. 12, διὰ τοῦ ἰδίου αἵματος εἰσῆλθεν: R. 2. 27, τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην, that hast broken through the barrier of the written law, and hast violated the rite of circumcision.

R. 14. 20, κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι, it is evil to the man who eats breaking through the consideration of the scandal. Comp. Cæsar, *B. G.* i. 46, "eos a se per fidem in colloquio circumventos," under cover of plighted faith, with a breach of faith: 2 C. 5. 10, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος, that each one may receive for himself his store, by the instrumentality of the body: 2 C. 10. 1, παρακαλῶ ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικείας τοῦ Χριστοῦ, as the instrument and means by which I would move you. So R. 12.

1; 15. 30, διά expresses the instrument of exhortation, that consideration which will avail in giving effect to the charge. πρός would be the classical equivalent: 1 Th. 4. 2, οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ, the Lord as the 'causa medians' through whom the παραγγελίαι were declared, by whose blessed influence the Apostle was moved to deliver them. The remembrance of this enhances the importance of the commands. 1 Th. 4. 14, τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ, those who through his mediation are accounted as 'sleeping:' 2 T. 2. 2, ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, 'coram multis testibus,' the presbyters who were present and assisted at Timothy's ordination, by the mediation of the witnesses who were adjuncts to the solemnity. Thuc. i. 40, οὐδέ δι' ἀνακωχῆς πώποτ' ἐγένεσθε, 'ye were never so much as in truce;' where Dr. Arnold remarks, "διά denotes the circumstances accompanying the action or situation spoken of, i. e. whatever is interposed between the beginning and end of an action, such as the instrument, the state or condition which must be gone through before the thing can be done, or simply the circumstances attending it." R. 7. 5, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου, the passions of sins which were by occasion of the law: 2 C. 8. 8, οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς.

So in classical Greek, διὰ σπουδῆς, 'with earnestness;' δι' οἴκτου λαβεῖν, 'to pity;' δι' ὀργῆς ἔχειν, 'to be angry with;' δι ὄχλου εἶναι, 'to be troublesome;' δι' ἔχθρας, 'with enmity.'

In an adverbial sense: R. 14. 14, οὐδὲν κοινὸν δι' αὐτοῦ, nothing is unclean in and of its own nature.

διά WITH THE ACCUSATIVE.

The general signification of διά with an accusative is 'on account of,' 'because of:' M. 27. 18, διὰ φθόνον παρέδωκαν αὐτόν: Mk. 2. 27, τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο: Rev. 4. 11, διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.

The impulsive cause: J. 12. 9, ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν: R. 4. 23, οὐκ ἐγράφη δι' αὐτὸν μόνον, ἀλλὰ καὶ δι' ἡμᾶς: 15. 15, διὰ τὴν χάριν τὴν δοθεῖσάν μοι: H. 2. 9, ἠλαττωμένον διὰ τὸ πάθημα τοῦ θανάτου.

The exciting cause: G. 4. 13, δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν, his bodily weakness gave him the opportunity: 1 C. 7. 5, ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν,

Satan takes advantage of the want of self-control to tempt: R. 4. 25, ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν, for the sake of our offences which rendered his death necessary, for the sake of securing our acceptance: R. 13. 5, οὐ μόνον διὰ τὴν ὀργήν, ἀλλὰ καὶ διὰ τὴν συνείδησιν, not only for the sake of wrath to avoid it, but also for the sake of conscience to preserve it, καθαράν 1 T. 3. 9, and ἀπρόσκοπον A. 24. 16: J. 6. 57, ζῶ διὰ τὸν πατέρα, for the sake of, to carry out his intentions and purposes: R. 6. 19, ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν, I use a human illustration, as the infirmity of your flesh demands such a mode of instruction: H. 5. 3, καὶ δι' αὐτὴν ὀφείλει κ.τ.λ., by reason of this very human infirmity he is morally bound: R. 14. 15, εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, for if owing to meat thy brother is distressed in mind: R. 8. 11, ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν.

We may regard as adverbial usages: H. 5. 12, διὰ τὸν χρόνον, by reason of the length of time: διὰ τί; or διατί; for what? wherefore: comp. *Od.*, δι' ἀτασθαλίας ἔπαθον, they suffered for their follies: διὰ πολλά, for many reasons.

In composition διά has the meaning of *all through, across*, as διαβαίνω: *thoroughly*, as διακαθαρίζω: *mutually*, διαλλάσσω, διαλέγομαι: *asunder*, διαγινώσκω, διανέμω.

κατά WITH THE GENITIVE.

Κατά with the genitive denotes vertical motion or direction, *down upon;* with the accusative it signifies horizontal motion or direction, *along.*

Descent from a higher place: M. 8. 32, ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ: Mk. 14. 3, κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς.

Motion or direction upon, through: A. 27. 14, ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός: L. 4. 14, φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου, hence from the action of raising the hand in attestation of the oath: M. 26. 63, ἐξορκίζω σε κατὰ τοῦ Θεοῦ.

The object to which the action is directed: Jude 15, ποιῆσαι κρίσιν κατὰ πάντων: J. 18. 29, τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; So we say, 'down upon him,' in a hostile sense. Mk. 9. 40, ὃς οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστιν: M. 10. 35, διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ: A. 25. 27, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

So we may explain 2 C. 8. 2, ἡ κατὰ βάθους πτωχεία αὐτῶν, their deep-sunk poverty, their penury which reached downward to the depth.

κατά WITH THE ACCUSATIVE.

With an accusative κατά denotes the point to which an object tends, the course along which an action proceeds: L. 8. 39, καθ' ὅλην τὴν πόλιν κηρύσσων: A. 5. 15, κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς: L. 10. 33, ὁδεύων ἦλθε κατ' αὐτόν, alongside him.

From this arises the distributive sense: L. 8. 1, διώδευε κατὰ πόλιν καὶ κατὰ κώμην.

Direction towards: A. 8. 26, πορεύου κατὰ μεσημβρίαν: Ph. 3. 14, κατὰ σκοπὸν διώκω.

Sometimes purpose, object, intention: 2 T. 1. 1, ἀπόστολος . . . κατ' ἐπαγγελίαν ζωῆς, to make known the promise of life: Tit. 1. 1, κατὰ πίστιν ἐκλεκτῶν Θεοῦ, to promote the faith of God's elect: 1 T. 6. 3, τῇ κατ' εὐσέβειαν διδασκαλίᾳ, the doctrine for the furtherance of godliness, or, "quæ pietati consentanea est." Some idea of purpose is implied in such expressions as κατὰ θεάν, Thuc. vi. 31: καθ' ἁρπαγήν, Xen. *Anab.* ii. 5. 3. Object is expressed by εἰς, πρός, κατά. εἰς marks immediate purpose; πρός ultimate purpose; κατά destination. See Philem. 5 under πρός, and E. 4. 12 under εἰς: 2 Tim. 2. 16, ὠφέλιμος πρὸς διδασ- 3
καλίαν, πρὸς ἔλεγχον.

The temporal sense of the word is derived from its local usage, denoting the period through which the action passes: H. 3. 8, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ: M. 27. 15, κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν.

In a tropical sense κατά expresses the relation in which one thing stands towards another.

Accordance, conformity, proportion: M. 23. 3, κατὰ τὰ ἔργα αὐτῶν μὴ ποιεῖτε: L. 2. 22, κατὰ τὸν νόμον: M. 16. 27, ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ: 25. 15, ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν.

By the operation of: R. 1. 4, κατὰ πνεῦμα ἁγιωσύνης: 1 C. 12. 8, ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα: E. 2. 2, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος.

Hence it is used of any general reference or allusion: 2 C. 11. 21, κατ' ἀτιμίαν λέγω, I speak on the subject of disgrace: Ph. 2. 3, μηδὲν κατ' ἐρίθειαν, nothing by way of factiousness:

R. 11. 28, *κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς*, viewed with reference to the Gospel.

We may notice too some adverbial and adjectival uses.

Adverbial: L. 10. 31, *κατὰ συγκυρίαν*: M. 1. 19, *κατ' ὄναρ*: J. 10. 3, *κατ' ὄνομα*: A. 18. 14, *κατὰ λόγον*: G. 2. 2, *κατὰ ἀποκάλυψιν*, in accordance with revelation, not for my own purposes: *κατ' ἰδίαν*, privately.

Adjectival: 2 C. 7. 10, "*ἡ κατὰ Θεὸν λύπη*, dolor animi Deum spectantis et sequentis: dolor ob culpam: *ἡ κατὰ κόσμον λύπη*, dolor animi mundum spectantis et sequentis; dolor amissi; dolor ob pœnam:" R. 11. 21, *τῶν κατὰ φύσιν κλάδων*: C. 3. 22, *τοῖς κατὰ σάρκα κυρίοις*: A. 17. 28, *τινες τῶν καθ' ὑμᾶς ποιητῶν*: 18. 15, *νόμου τοῦ καθ' ὑμᾶς*: E. 1. 15, *τὴν καθ' ὑμᾶς πίστιν*.

In composition *κατά* denotes reference, frequently of an unfavourable kind: *κατειπεῖν τί τινος*, to say any thing of another, to make him the subject of some assertion or statement: *καταγινώσκειν τί τινος*, to think or impute in our judgment any thing to another. So *καταφρονεῖν, καταδικάζειν, καταψηφίζειν, κατακρίνειν*. Opposed to these are verbs compounded with *ἀπό*, which deny and in a manner remove the thing spoken of from the subject, and make a separation between them. So *ἀπομνύναι, ἀπολογεῖν, ἀποδικάζειν, ἀποκρίνεσθαι*. From usage, however, *κατηγορεῖν*, and other similar verbs, are generally taken in a bad sense: *κατηγορεῖν*, to accuse; *καταδικάζειν*, to condemn; *καταφρονεῖν*, 'to think down upon,' to despise. (Arnold, Thucyd. i. 95.)

περί has nearly the same meaning as *ἀμφί*, which does not occur in the New Testament. *περί* means around, 'circum,' a completed circle. *ἀμφί* means about, 'utrinque,' an imperfect circle.

The object about which the action is executed: M. 2. 8, *ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου*: 20. 24, *ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν*: L. 19. 37, *αἰνεῖν τὸν Θεὸν περὶ πασῶν ὧν εἶδον δυνάμεων*: E. 6. 22, *τὰ περὶ ἡμῶν* (*πράγματα*), the circumstances which surround one: 1 J. 2. 2, *ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν*, propitiation on account of our sins: Xen. *Anab.* i. 2. 8, *νικήσας ἐρίζοντα οἱ περὶ σοφίας*.

περί marks the object round about which the action of the verb takes place. In the use of *περί* with a genitive the derivative meanings, 'as concerns,' 'as regards,' greatly predominate; the primary idea however still remains: *περί* with a

genitive serves to mark an object which is the central point of activity: 1 C. 12. 1, *περὶ τῶν πνευματικῶν οὐ θέλω ὑμᾶς ἀγνοεῖν*, the *πνευμάτικα δῶρα* formed the centre of the *ἄγνοια*, the further idea of any action or motion round it is supplied by *περί* with the accusative: 1 T. 6. 4, *νοσῶν περὶ ζητήσεις*. (Ellicott.)

περί represents the notion of visible inferiority, one rising above the rest from a visible circle of objects, 'præ ceteris:' *Il.* i. 287, *ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων.*

περί with the accusative signifies motion or extension around: L. 13. 8, *ἕως ὅτου σκάψω περὶ αὐτήν*: Mk. 9. 42, *λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ*: 3. 8, *οἱ περὶ Τύρον καὶ Σιδῶνα*: A. 28. 7, *ἐν δὲ τοῖς περὶ τόπον ἐκεῖνον.*

The object about which an action is exerted: L. 10. 40, *περιεσπᾶτο περὶ πολλὴν διακονίαν*: A. 19. 25, *τοὺς περὶ τοιαῦτα ἐργάτας*: 1 T. 1. 19, *περὶ τὴν πίστιν ἐναυάγησαν*: 2 T. 2. 18, *οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν*, such as concerning the truth missed their aim: comp. *διατρίβειν περὶ τὴν γεωμετρίαν, σπουδάζειν περί τι.*

With vague indications of time and number: M. 20. 3, *περὶ τὴν τρίτην ὥραν*: A. 22. 6, *περὶ μεσημβρίαν, περὶ τρισχιλίους*, three thousand, more or less.

ὑπέρ WITH THE GENITIVE.

ὑπέρ with the genitive signifies 'super,' *above, over* an object, in a relative rather than absolute sense; with the accusative the meaning is 'ultra,' with motion implied beyond an object.

'In the place of:' Plato, *Gorg.* 515 c, *ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι*: Philem. 13, *ἵνα ὑπὲρ σοῦ μοι διακονῇ*: J. 11. 50, *συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται*: 18. 14, *συμφέρει ἕνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ*: R. 5. 6, *Χριστὸς ὑπὲρ ἀσεβῶν ἀπέθανε*: 1 T. 2. 6, *δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων.* Comp. Eur. *Alc.*, *μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρός.* "Tenendum est *ἀποθανεῖν ὑπέρ τινος* non tantum in N. T., sed et apud scriptores profanos significare mori *loco* alterius." (Valckner.) This comes from the notion of standing *over* to protect, as a bird will receive a blow intended for her young ones, or as a shield receives a blow in place of the person who raises it in defence.

In these passages *ὑπέρ* may mean 'in commodum alicujus,' or

'in loco alicujus.' In doctrinal passages ὑπέρ admits the second meaning united with the first, where the context and nature of the argument seem to require it. Where the second is exclusively meant the preposition would be ἀντί (vice alicujus).

In behalf of: M. 5. 44, προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς: A. 26. 1, ἐπιτρέπεταί σοι ὑπὲρ σεαυτοῦ λέγειν. Compare *Il.* i. 444, ἑκατόμβην ῥέξαι ὑπὲρ Δαναῶν: Xen., ὑπὲρ τῆς πόλεως θύειν.

For the purpose of; to carry out, to accomplish: Ph. 2. 13, ὑπὲρ τῆς εὐδοκίας: 2 C. 12. 19, τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς: J. 11. 4, ὑπὲρ δόξης: R. 15. 8, ὑπὲρ ἀληθείας Θεοῦ.

Concerning, as to talk *over* a matter: Hdt., τὰ λεγόμενα ὑπέρ τινος: Virg., "Multa super Priamo rogitans:" R. 9. 27, Ἡσαΐας κράζει ὑπὲρ τοῦ Ἰσραήλ: 2 Th. 2. 1, ἐρωτῶμεν ὑμᾶς ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν: 2 C. 1. 8, οὐ θέλομεν ὑμᾶς ἀγνοεῖν ὑπὲρ τῆς θλίψεως ἡμῶν: 12. 8, ὑπὲρ τούτου τρὶς τὸν Κύριον παρεκάλεσα.

In these instances ὑπέρ has the sense of περί, with which it is connected. ὑπέρ designates the apex of the compass, whereas περί denotes the circle described. ὑπέρ expresses more feeling than περί, as it applies to an advocate pleading in the place of a client; maintaining a cause which has been misrepresented by others. Χριστὸς ἀπέθανε ὑπὲρ ἀσεβῶν, in their stead, but περὶ ἁμαρτιῶν, which rendered it necessary that He should die. Thus ὑπέρ is used with the person, 'sinners,' but περί with the thing, 'sins:' 1 P. 3. 18, Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων. Perhaps the only exception is H. 5. 3, for we must not overlook the presence of ἡμῶν in 1 C. 15. 3. In 2 Th. 2. 1 ὑπέρ may mark the duty and interest of believers in furthering the παρουσία. So ὑπέρ 1 T. 2. 1, 2.

ὑπέρ WITH THE ACCUSATIVE.

With the accusative, ὑπέρ denotes 'beyond,' excess in honour, measure, number, time: M. 10. 24, οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον: Ph. 2. 9, ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα: Philem. 16, οὐκέτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦλον: 2 C. 12. 13, τί γάρ ἐστιν ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας; Xen. *Anab.* i. 1. 9, ἐπολέμει τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλήσποντον οἰκοῦσι.

From the idea of excess comes the notion of 'contrary to:' 1 C. 4. 6, *μὴ ὑπὲρ ὃ γέγραπται φρονεῖν.*

In composition *ὑπέρ* expresses *over, above,* of place, as *ὑπερβαίνω*: in defence of, as *ὑπερεντυγχάνω*: of abundance, as *ὑπερβάλλω, ὑπεραίρομαι*: of excess, as *ὑπεραυξάνω, ὑπερλίαν, ὑπερπλεονάζω.*

PREPOSITIONS GOVERNING GENITIVE, DATIVE, ACCUSATIVE.

ἐπί WITH THE GENITIVE.

ἐπί denotes superposition, and with the genitive, answers to the question 'where?' M. 9. 2, *παραλυτικὸν ἐπὶ κλίνης βεβλημένον*: Mk. 8. 4, *χορτάσαι ἄρτων ἐπ' ἐρημίας*: M. 10. 27, *κηρύξατε ἐπὶ τῶν δωμάτων*: J. 6. 21, *πλοῖον ἐγένετο ἐπὶ τῆς γῆς,* on the land: L. 22. 30, *ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης,* of the things upon my table: A. 5. 30, *κρεμάσαντες ἐπὶ ξύλου*: Mk. 12. 26; L. 20. 37, *ἐπὶ τῆς βάτου,* in the section which treats upon the bush: A. 21. 23, *ἄνδρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν*: J. 6. 2, *τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων*: Xen. *Anab.* iv. 3. 21, *κελεύει αὐτοῦ μεῖναι ἐπὶ τοῦ ποταμοῦ.*

Once after verbs of speaking: G. 3. 16, *ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός*: Plato, *Charm.* 155 D, *ἐπὶ τοῦ καλοῦ λέγων παιδός*: *Gorg.* 453 E, *πάλιν δ' εἰ ἐπὶ τῶν αὐτῶν τεχνῶν λέγομεν*: Demosth. *de Cor.* 22, *τούτων τοσούτων ὄντων καὶ ἐπ' αὐτῆς τῆς ἀληθείας οὕτω δεικνυμένων,* to be based upon truth itself.

With the same local sense it conveys the idea, 'in the presence of:' M. 28. 14, *ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος*: Mk. 13. 9, *ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε*: 1 C. 6. 1, *κρίνεσθαι ἐπὶ τῶν ἀδίκων*: A. 24. 19, *οὓς ἔδει ἐπὶ σοῦ παρεῖναι.*

In a temporal sense. Past time is considered up or above; going backwards and upwards: M. 1. 11, *ἐπὶ τῆς μετοικεσίας Βαβυλῶνος*: Mk. 2. 26, *ἐπὶ Ἀβιαθὰρ τοῦ ἀρχιερέως*: H. 1. 1, *ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων*: Xen. *Anab.* i. 9. 7, *ἐνί γε ἀνδρὶ τῶν ἐφ' ἡμῶν,* the man above all others of those in our day: *Il.* ii. 797, *ἐπ' εἰρήνης,* in time of peace.

Authority, dignity, power, *upon, over:* R. 9. 5, *ὁ ὢν ἐπὶ πάντων Θεός*: A. 12. 20, *Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως*: 8. 27, *ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς*: 6. 3, *οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης*: M. 2. 22, *βασιλεύει ἐπὶ τῆς Ἰουδαίας*: Rev. 2. 26, *δώσω ἐξουσίαν ἐπὶ τῶν ἐθνῶν.*

The concurrent circumstances and relations in which, and

under which, an event takes place: R. 1. 9, *πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος*: E. 1. 16, *μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου*: A. 10. 34, *ἐπ' ἀληθείας καταλαμβάνομαι*.

ἐπί WITH THE DATIVE.

With a dative *ἐπί* implies actual superposition, rest upon, close to: Mk. 6. 39, *ἀνακλῖναι πάντας ἐπὶ τῷ χλωρῷ χόρτῳ*: M. 14. 8, *δός μοι ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου*: 24. 33, *ἐγγύς ἐστιν ἐπὶ θύραις*: J. 8. 7, *ὁ ἀναμάρτητος ὑμῶν πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω*: Xen. *Anab.* vii. 3. 17, *ὡς δὲ ἦν ἥλιος ἐπὶ δυσμαῖς*.

Accession or addition: M. 25. 20, *ἄλλα τάλαντα ἐκέρδησα ἐπ' αὐτοῖς*: L. 3. 20; 16. 26, *ἐπὶ πᾶσι τούτοις*.

Subsequence or succession: A. 11. 19, *θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ*: Ph. 2. 27, *ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ*.

Co-existence in time: H. 9. 26, *ἐπὶ συντελείᾳ τῶν αἰώνων*: 2 C. 3. 14, *ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης*: H. 9. 15, *ἐπὶ τῇ πρώτῃ διαθήκῃ*: Xen. *Anab.* vi. 1. 7, *ἐπὶ τούτῳ ὁρῶν ὁ Μυσὸς ἐκπληττομένους αὐτούς*.

Basis, foundation: M. 4. 4, *οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος*: R. 15. 12, *ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν*: Mk. 10. 24, *πεποιθότας ἐπὶ τοῖς χρήμασιν*: A. 4. 18, *διδάσκειν ἐπὶ τῷ ὀνόματι Ἰησοῦ*: L. 5. 5, *ἐπὶ τῷ ῥήματί σου χαλάσω τὸ δίκτυον*: 1 T. 1. 16, *πιστεύειν ἐπ' αὐτῷ*: L. 24. 25: R. 9. 33; 10. 11: 1 P. 2. 6. Christ is represented as the *basis*, *foundation*, on which faith rests. With the primary meaning of *ἐπί* with the dative, 'absolute superposition,' is connected the accessory notion of 'dependence on:' Xen. *Anab.* i. 4, *βουλεύεται ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ*, Cyrus devises measures by which he shall no longer be dependent on his brother.

The ethical basis; occasion or cause of an action or emotion: M. 18. 13, *χαίρει ἐπ' αὐτῷ* (cf. 1 Th. 3. 9): L. 1. 47, *ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου*: Mk. 3. 5, *συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας*: 2 C. 12. 21, *μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ*: R. 6. 21, *ἐφ' οἷς νῦν ἐπαισχύνεσθε*: Xen. *Anab.* ii. 6. 13, *ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιότητι*: vi. 6. 19, *ἐθύετο ἐπὶ τῇ πορείᾳ*.

Both these uses are found in 1 Th. 3. 7, *παρεκλήθημεν ἀδελφοὶ ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν*, where the first *ἐπί* marks the objects which were the substratum of

the Apostle's comforts; points to the basis on which the παράκλησις rested: 'fundamentum cui veluti superstructa est:' as in 2 C. 7. 7, ἐν τῇ παρακλήσει ᾗ παρεκλήθη ἐφ' ὑμῖν. The second ἐπί marks the occasion, with a *semi-local* force noticing that with which the παράκλησις stands in immediate contact and connexion: as in 2 C. 7. 4, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.

Moving principle; suggesting motive; accompanying condition: 1 C. 9. 10, ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν: H. 9. 17, διαθήκη ἐπὶ νεκροῖς βεβαία: G. 5. 13, ὑμεῖς ἐπ' ἐλευθερίᾳ ἐκλήθητε: M. 19. 9, ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ εἰ μὴ ἐπὶ πορνείᾳ.

Hence ἐπί marks the purpose, object: E. 2. 10, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, being formed in Christ Jesus with a view to good works. Here ἐπί denotes the object or aim of an action considered as the motive or foundation thereof, 'on the understanding of.'

Repeated instances of this occur in classical writers: Xen. *Anab.* v. 8. 8, καὶ γὰρ ἰατροὶ τέμνουσιν καὶ καίουσιν ἐπ' ἀγαθῷ, to do him good: vii. 6. 3, καλεῖ αὐτοὺς ἐπὶ ξενίᾳ, to share his hospitality: ii. 4. 3, δόξομεν ἐπὶ πολέμῳ ἀπιέναι, for the purpose of war: Thucyd. i. 103, ξυνέβησαν πρὸς τοὺς Λακεδαιμονίους ἐφ' ᾧ τε ἐξίασιν, on the condition of their emigrating: 113, σπονδὰς ποιησάμενοι ἐφ' ᾧ τοὺς ἄνδρας κομιοῦνται, making truce on the condition that they shall carry off their men: Demosth. *de Cor.* 64, τῆς περιεωρακυίας (μερίδος) ταῦτα γιγνόμενα ἐπὶ τῇ τῆς ἰδίας πλεονεξίας ἐλπίδι, the party which overlooked these things as they occurred with a view to the hope of their own gain: 284, ἐμισθώθης ἐπὶ τῷ τὰ τουτωνὶ συμφέροντα διαφθείρειν: 95, ναύκληρον πάντ' ἐπὶ σωτηρίᾳ πράξαντα: Thucyd. i. 37, τὸ δ' ἐπὶ κακουργίᾳ καὶ οὐκ ἀρετῇ ἐπετήδευσαν, this, however, they made their practice, with a view to villainy, not on the ground of bravery: 71, ἐπὶ τῷ μὴ λυπεῖν ἀλλήλους τὸ ἴσον νέμετε, ye assign what is fair and equal on the principle of not annoying others.

Sometimes ἐπί includes the result, together with the purpose and object of an action: 2 T. 2. 14, μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων, not to contend about words, a cause useful for nothing, resulting in the subversion of the hearers: Xen., ἐπὶ βλαβῇ, ἐπὶ θανάτῳ: Thucyd., τὰ ἐπὶ τούτοις, 'what was the next best thing to be done.'

ἐπί WITH THE ACCUSATIVE.

With accusatives ἐπί signifies motion, with a view to superposition: M. 9. 18, ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν: 4. 5, ἵστησιν αὐτὸν ἐπὶ πτερύγιον τοῦ ἱεροῦ: J. 8. 59, ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν: A. 10. 9, ἀνέβη ἐπὶ τὸ δῶμα.

Any extended motion: M. 27. 45, σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν: 18. 12, πορευθεὶς ἐπὶ τὰ ὄρη: 13. 2, ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει, had gone to the shore and stationed themselves there: 19. 28, καθίσεσθε ὑμεῖς ἐπὶ δώδεκα θρόνους, along upon the circle of thrones: 23. 35, ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον: L. 21. 35, ὡς παγὶς ἐπελεύσεται ἐπὶ πάντας: M. 14. 19, ἀνακλιθῆναι ἐπὶ τοὺς χόρτους.

Motion from heaven to earth: Mk. 1. 10, τὸ Πνεῦμα ὡς περιστερὰν καταβαῖνον ἐπ' αὐτόν: A. 11. 15, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτούς: 2 C. 12. 9, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ: G. 6. 16, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος.

The centre of attraction: Mk. 5. 21, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν: 2 Th. 2. 1, ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν. ἐπί marks the point to which the συναγωγή was directed, and loses its idea of superposition in that of approximation or juxtaposition. The difference between ἐπί and πρός in this combination is, that while πρός points more to the *direction* to be taken, ἐπί marks more the point to be reached. (Ellicott, 2 Th. 2. 1.)

Temporal sense: L. 4. 25, ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία: 10. 35, ἐπὶ τὴν αὔριον, 'bis Morgen:' A. 3. 1, ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐννάτην, 'bis neun Uhr.'

The direction, bent of the mind or feeling: H. 6. 1, πίστεως ἐπὶ Θεόν: M. 27. 43, πέποιθεν ἐπὶ Θεόν: 1 P. 1. 13, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν: M. 25. 21, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω: L. 9. 5, τὸν κονιορτὸν ἀποτινάξατε εἰς μαρτύριον ἐπ' αὐτούς: 2 Th. 1. 10, ἐπιστεύθη τὸ μαρτύριον ἐφ' ὑμᾶς, a testimony directed to you, involving some idea of 'nearness or approximation:' M. 10. 21, ἐπαναστήσονται τέκνα ἐπὶ γονεῖς: 2 Th. 2. 4, ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεόν: LXX, Dan. 11. 36, ὑψωθήσεται καὶ μεγαλυνθήσεται ἐπὶ πάντα Θεόν. ἐπί with its general local meaning involves the more specific and ethical one of opposition.

The difference between εἰς and ἐπί may be marked in R. 3. 22, δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας, God's plan of justifying

through faith in Christ Jesus extending to and resting upon; reaching to and efficacious for all who believe.

ἐπί in composition expresses rest; as ἐπιμένω, ἐπίκειμαι: direction, ἐπιχέω: motion towards, ἐπιχειρέω: increase, completeness, ἐπιγινώσκω, ἐπίγνωσις: addition, ἐπικαλέω: repetition, ἐπιβοάω.

In ἐπαισχύνομαι, ἐπί marks the imaginary point of application, that on which the feeling is based; used with persons Mk. 8. 38; L. 9. 26, and with things R. 1. 16; 1 T. 1. 16. πιστεύειν, ἐλπίζειν are followed by ἐν, εἰς, ἐπί, but generally with a difference of meaning, as the exercise of faith is contemplated under different aspects. πιστεύειν ἐν, R. 10. 9, involves the idea of being in Christ as the substratum of spiritual life; πιστεύειν εἰς, M. 18. 6; J. 3. 15; A. 22. 19; Ph. 1. 29, implies union of a fuller and more mystical nature, with probably some accessory ideas of mental direction towards the object of faith; πιστεύειν ἐπί, with the dative, R. 10. 11; 1 T. 1. 16, involves repose, reliance on; πιστεύειν ἐπί, with the accusative, J. 14. 1, denotes mental direction with a view to that reliance. So ἐλπίζειν ἐν marks the basis or foundation of hope, 1 C. 15. 19; ἐλπίζειν εἰς, the direction of the hope with the further idea of union and communion with the object of hope, J. 5. 45; 2 C. 1. 10; 1 P. 3. 5. ἐλπίζειν ἐπί, with the dative, marks the foundation on which the hope rests, 1 T. 6. 17; R. 15. 12. ἐλπίζειν ἐπί, with the accusative, the mental direction, 1 T. 5. 5.

Μετά, in common Greek, is joined only with the gen. and accus. In poetry it is found with the dative.

μετά denotes companionship, or pursuit with a view to companionship, and thus differs from σύν, which expresses conjunction, union, coherence. Thus E. 6. 23, ἀγάπη μετὰ πίστεως, love in company with faith, implying their coexistence. ἀγάπη σὺν πίστει would denote their coherence, or confusion; the one quality being identified with the other, which would have no meaning; yet we have, E. 4. 31, πικρία . . . σὺν κακίᾳ, as bitterness is identical with some badness of disposition, and in 1 C. 10. 13, σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, as the one is inseparably united with the other: 1 Thess. 3. 13, μετὰ πάντων τῶν ἁγίων αὐτοῦ, the saints are represented as attending our Lord at His coming and swelling the majesty of His train: σὺν τοῖς ἁγίοις would describe them as united with Him. Hence σύν is used C. 3. 3, ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ.

Amid, among: M. 26. 58, *ἐκάθητο μετὰ τῶν ὑπηρετῶν*: Rev. 21. 3, *ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων καὶ σκηνώσει μετ' αὐτῶν*: Mk. 1. 13, *ἦν μετὰ τῶν θηρίων*. The original signification of *μετά* is connected with *μέσος*, 'medius,' with the German 'mit,' 'Mittel,' and the English 'mid,' 'middle.'

In company with: J. 11. 31, *οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ*: M. 9. 15, *ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος*: Rev. 14. 13, *τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν*: 2 Th. 1. 7, *ἄνεσιν μεθ' ἡμῶν . . . ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ*.

μετά refers especially to the mental feeling and disposition with which an action is performed: L. 1. 39, *μετὰ σπουδῆς*: 2 C. 7. 15, *ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν*: Mk. 3. 5, *περιβλεψάμενος αὐτοὺς μετ' ὀργῆς*. Hence it is expressive of sympathy, of one's side or party: M. 12. 30, *ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστί*: L. 9. 49, *οὐκ ἀκολουθεῖ μεθ' ἡμῶν*.

Occasionally with the idea of aid or blessing: J. 8. 29, *ὁ πέμψας με μετ' ἐμοῦ ἐστί*: H. 13. 25, *ἡ χάρις μετὰ πάντων ὑμῶν*: A. 2. 28, *πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου*.

Mutual action, interest, feeling: M. 12. 30, *μὴ συνάγων μετ' ἐμοῦ*: 18. 23, *ἠθέλησε συναραι λόγον μετὰ τῶν δούλων αὐτοῦ*: 22. 16, *ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν*: L. 10. 37, *ὁ ποιήσας ἔλεος μετ' αὐτοῦ*, marking the mutual action of giver and receiver: 2 J. 2, *διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἔσται εἰς αἰῶνα*, the subjective doctrinal truth is expressed by *ἐν*. The personal truth Christ Himself who aids us, as sharing our nature, is expressed by *μετά*.

After words implying accord, discord: L. 23. 12, *ἐγένοντο φίλοι μετ' ἀλλήλων*: R. 12. 18, *μετὰ πάντων ἀνθρώπων εἰρηνεύοντες*: 1 J. 4. 17, *τετελείωται ἡ ἀγάπη μεθ' ἡμῶν*: Rev. 2. 16, *πολεμήσω μετ' αὐτῶν*.

Participation: 2 C. 6. 15, 16, *τίς μερὶς πιστῷ μετὰ ἀπίστου*; J. 13. 8, *οὐκ ἔχεις μέρος μετ' ἐμοῦ*: L. 22. 37, *μετὰ ἀνόμων ἐλογίσθη*: 1. 72, *ποιῆσαι ἔλεος μετὰ τῶν πατέρων*: Mk. 6. 50, *εὐθέως ἐλάλησεν μετ' αὐτῶν*.

The concomitant of an action, marking the circumstance or condition with which another event is attended: M. 14. 7, *μεθ' ὅρκου ὡμολόγησεν αὐτῇ*: 2 Th. 3. 12, *μετὰ ἡσυχίας ἐργαζόμενοι*: 1 T. 1. 14, *ὑπερεπλεόνασεν ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ*: Mk. 9. 24, *καὶ εὐθέως*

κράξας ὁ πατὴρ τοῦ παιδίου μετὰ δακρύων ἔλεγε: E. 6. 23, *εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως*, as if enhanced by faith.

μετά with the accusative implies succession in time: M. 17. 1, *μεθ' ἡμέρας ἕξ*: J. 13. 7, *μετὰ ταῦτα*: M. 26. 32, *μετὰ τὸ ἐγερθῆναί με*: in place, H. 9. 3, *μετὰ τὸ δεύτερον καταπέτασμα*, i. e. behind.

In composition *μετά* expresses community, participation, *μεταδίδωμι*, *μετέχω*: sequence or succession in time, *μετανοέω*, *μεταμέλομαι*: backwards, reversion, *μετάθεσις*: change of place or condition, *μεταβαίνω*, *μεταβάλλω*. Thucyd. *μετὰ χεῖρας ἔχειν*, to have in hand.

The uniform meaning of *παρά* is, 'by the side of:' *παρὰ σοῦ*, from, by thy side: *παρὰ σοί*, at, by thy side: *παρὰ σέ*, to, by thy side.

παρά WITH THE GENITIVE.

Genitive of person after verbs of motion, coming, sending: J. 1. 6, *ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ*: Mk. 14. 43, *παραγίνεται Ἰούδας . . . παρὰ τῶν ἀρχιερέων*: J. 7. 29, *παρ' αὐτοῦ εἰμι, κακεῖνός με ἀπέστειλεν*.

The source whence any thing proceeds: L. 6. 19, *δύναμις παρ' αὐτοῦ ἐξῆλθεν*: M. 21. 42, *παρὰ Κυρίου ἐγένετο αὕτη*: L. 2. 1, *ἐξῆλθε δόγμα παρὰ Καίσαρος*: Phil. 4. 18, *δεξάμενος παρ' Ἐπαφροδίτου τὰ παρ' ὑμῶν*: M. 2. 4, *ἐπυνθάνετο παρ' αὐτῶν*: A. 26. 12, *μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων*.

Sometimes it appears to be used for the agent; but *παρά* marks the instigators: A. 22. 30, *τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων*. Here *ὑπό* could not have been used, as the Jews had laid no formal charge. "If the action proceeds from a person, *παρά* or *ὑπό* is employed. *παρά* indicates merely in general terms the source of motion; *ὑπό* indicates the special efficient and producing cause." Winer, § 47.

Hence it is used as a periphrasis for the genitive of possession or relation: Mk. 3. 21, *οἱ παρ' αὐτοῦ*, his kindred: 5. 26, *τὰ παρ' ἑαυτῆς πάντα*, all her property: i. q., L. 8. 43, *ὅλον τὸν βίον*.

παρά denotes emanation from a personal source; *ἀπό*, emanation simply: *ἀπ' οὐρανοῦ*, predication of place: Mk. 8. 11, *ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ*.

παρά WITH THE DATIVE.

Dative of person or place, expressing rest, position: J. 19. 25, *εἱστήκεισαν παρὰ τῷ σταυρῷ*: A. 9. 43, *μεῖναι παρά τινι Σίμωνι*.

Proximity: M. 22. 25, *ἦσαν παρ' ἡμῖν ἑπτὰ ἀδελφοί*: 1 C. 16. 2, *τιθέτω παρ' ἑαυτῷ*, at home.

In the power of: L. 1. 37, *οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα*: M. 19. 26, *παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά ἐστι*.

In the judgment of: 1 P. 2. 4, *παρὰ Θεῷ ἔκλεκτον ἔντιμον*: 1 C. 3. 19, *ἡ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ Θεῷ ἐστι*: A. 26. 8, *ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ Θεὸς νεκροὺς ἐγείρει*.

In the court of heaven: R. 2. 13, *δίκαιοι παρὰ τῷ Θεῷ*: R. 2. 11, *οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ*: 2 P. 2. 11, *οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν*.

In fellowship with God: 1 C. 7. 24, *ἕκαστος ἐν ᾧ ἐκλήθη ἐν τούτῳ μενέτω παρὰ τῷ Θεῷ*.

The following may be classed under the head of rest, position; *laid up with; in store with*: M. 6. 1, *μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν*: L. 1. 30, *εὗρες χάριν παρὰ τῷ Θεῷ*.

Accusative. Motion to a place; alongside: M. 15. 29, *καὶ μεταβὰς . . . ἦλθε παρὰ τὴν θάλασσαν*: 30, *καὶ ἔῤῥιψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ*: Mk. 4. 15, *οἱ παρὰ τὴν ὁδόν*.

With verbs of rest where previous motion is implied: M. 13. 1, *ἐκάθητο παρὰ τὴν θάλασσαν*: L. 7. 38, *στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω*.

παρά WITH THE ACCUSATIVE.

Of the ground or reason, along with which a conclusion follows: 1 C. 12. 15, *οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος*, not for this reason is it no part of the body.

Hence it has the force of 'beside' in English, which means, 'by the side.' Compare 'beside the question,' 'inconsistent with,' 'different from,' 'beyond,' 'except:' G. 1. 8, *ἐὰν ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα*: 1 C. 3. 11, *θεμέλιον ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον*: A. 18. 13, *παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν*: R. 1. 25, *ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα*, to the neglect of the Creator. Compare R. 1. 26,

παρὰ φύσιν: 4. 18, *παρ' ἐλπίδα*, 'præter naturam,' 'præter spem.'

Beside, less than: 2 C. 11. 24, *τεσσαράκοντα παρὰ μίαν*: more than, beyond a line real or imaginary: L. 13. 2, *ἁμαρτωλοὶ παρὰ πάντας*. This has been referred to the use of the Hebrew particle מִן, but compare *παρὰ πάντας Ἀχαιοὺς μέγας*: Xen. *Anab.* vi. 6. 8, *ἔνιοι μὲν αὐτῶν παρ' ὀλίγον ἐποιοῦντο τὸν Κλέανδρον*: L. 3. 13, *μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε*: R. 12. 3, *παρ' ὃ δεῖ φρονεῖν*.

So 'præter,' 'passing beyond,' is nearly synonymous with 'propter,' 'præter opinionem.'

In composition *παρά* has the meaning of 'alongside,' 'by the side of,' *παραβολή*, *παραθαλάσσιος*, *παρίστημι*: 'to the side of,' 'to one's hand,' *παραδίδωμι*, *παρέχω*, *παρακαλέω*: 'to one side of,' 'past,' *παρέρχομαι*, *παραπλέω*: 'beyond,' 'amiss,' 'wrongly,' *παρακούω*, *παραβαίνω*: 'with bad intent,' *παρατηρέω*, *παροτρύνω*. Compare the German 'ver-,' in 'verschwören,' 'forswear.' *παραιτοῦμαι*, decline, have nothing to do with: Thucyd. i. 132, *παραποιησάμενος σφραγῖδα*, having counterfeited the seal.

ὑπό, from which *ὑπέρ* is formed, is used in the New Testament with genitive and accusative. The significations are, with the genitive, *motion from beneath*; with the dative, *position below*; with the accusative, *motion or extension underneath*.

ὑπό is used with verbs neuter and passive to mark the efficient or instrumental cause, and denotes the subject or agent from under whose hand, power, agency, causation, the action of the verb generally proceeds.

The local signification may be traced in 2 P. 1. 17, *φωνῆς ἐνεχθείσης ὑπὸ τῆς μεγαλοπρεποῦς δόξης*.

The agent: M. 1. 22, *τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου*: 2. 16, *ἐνεπαίχθη ὑπὸ τῶν μάγων*: L. 14. 8, *ὅταν κληθῇς ὑπό τινος εἰς γάμους*: 21. 20, *κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλήμ*.

The cause: L. 8. 14, *ὑπὸ μεριμνῶν . . . πορευόμενοι συμπνίγονται*: 7. 24, *κάλαμον ὑπὸ ἀνέμου σαλευόμενον*: 2 P. 2. 17, *νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι*.

Though *ὑπό* is generally used with verbs of the passive voice, it is joined also to neuter verbs having a passive force, and to transitive verbs where a passive sense is implied: L. 9. 7, *τὰ γινόμενα ὑπ' αὐτοῦ*: A. 23. 30, *μηνυθείσης ἐπιβουλῆς μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων*: M. 17. 12, *μέλλει πάσχειν*

ὑπ' αὐτῶν: 2 C. 11. 24, ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον.

ὑπό with the accusative of place, whither, or extension underneath: M. 8. 8, ὑπὸ τὴν στέγην εἰσέρχεσθαι: Mk. 4. 32, ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ κατασκηνοῦν: Ja. 2. 3, κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου.

Of moral subjection: 1 T. 6. 1, ὑπὸ ζυγὸν δοῦλοι: R. 16. 20, συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει: 7. 14, πεπραμένος ὑπὸ τὴν ἁμαρτίαν: 6. 14, οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν: 3. 9, πάντας ὑφ' ἁμαρτίαν εἶναι: M. 8. 9, καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας.

Of time, Latin, 'sub:' A. 5. 21, ὑπὸ τὸν ὄρθρον.

In composition ὑπό has the force of 'under,' ὑπηρέτης, ὑπήκοος: 'underhanded,' 'secretly,' ὑποβάλλω, ὑποδείκνυμι: 'under one's roof,' ὑποδέχομαι, ὑπόνοια, 'surmise,' 1 T. 6. 4: Demosth. ὑπόνοιαι πλασταὶ καὶ προφάσεις ἄδικοι.

Πρός has a signification of motion onwards. The full form is προτί, a lengthened form of παρά, denoting *adversus* rather than *apud*. The general meaning with the several cases is πρὸς τούτων, in consideration of these things, as a motive: πρὸς τούτοις, in addition to these things, as an act: πρὸς ταῦτα, with a view to these things, as an end. παρά denotes an actual motion or change of place in some object; πρός merely indicates a direction or tendency. Hence παρά and πρός nearly concur in their use with the dative, as the case of rest; but most plainly differ in their use with the genitive and accusative.

πρός WITH THE GENITIVE AND DATIVE.

Genitive, in consideration of, in behalf of, for the benefit of: A. 27. 34, τοῦτο πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει. Such is the repeated use of πρός in classical authors. Thucyd. iv. 92, ὁ θεὸς πρὸς ἡμῶν ἔσται, the god will be on our side: ii. 86, ἡ ἐν στενῷ ναυμαχία πρὸς Λακεδαιμονίων ἐστί, the fighting in the narrow sea is in favour of the Lacedæmonians: Xen. *Mem.* ii. 3. 15, ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ, you utter absurdities, and by no means to your credit: Xen. *Anab.* ii. 5. 20, πρὸς μὲν θεῶν ἀσεβές, πρὸς δὲ ἀνθρώπων αἰσχρόν, in the estimation of gods, of men. Hence the use of πρός with the genitive in adjurations: πρὸς θεῶν, as regarded by the gods. In this

usage πρός answers to the Latin 'per,' which is otherwise equivalent to διά, c. gen.

πρός, on the part of, refers to external agency, while ἐκ denotes internal action: Soph. *Trach.* 676, 7, διάβορον πρὸς οὐδενὸς τῶν ἔνδον, ἀλλ' ἐδεστὸν ἐξ αὐτοῦ φθίνει.

πρός often means, in accordance with: Xen. *Anab.* i. 2. 11, οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι: Aristoph. *Plut.* 353—5, τό τε γὰρ ἐξαίφνης ἄγαν οὕτως ὑπερπλουτεῖν τό τ' αὖ δεδοικέναι πρὸς ἀνδρὸς οὐδὲν ὑγιές ἐστ' εἰργασμένου: Schol., ἡ 'πρὸς' τὸ καθῆκον σημαίνει.

Dative; at, near: J. 18. 16, εἱστήκει πρὸς τῇ θύρᾳ: 20. 12, θεωρεῖ δύο ἀγγέλους, ἕνα πρὸς τῇ κεφαλῇ, καὶ ἕνα πρὸς τοῖς ποσίν: L. 19. 37, ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους, as he drew near Jerusalem, being already at the declivity of the mount.

πρός WITH THE ACCUSATIVE.

πρός with the accusative signifies the direction of motion, or the relation between two objects.

Actual motion: M. 2. 12, μὴ ἀνακάμψαι πρὸς Ἡρώδην: 3. 5, ἐξεπορεύετο πρὸς αὐτόν: 1 Th. 3. 6, ἐλθόντος πρὸς ἡμᾶς ἀφ' ὑμῶν: M. 21. 34, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργούς: 26. 57, ἀπήγαγον πρὸς Καϊάφαν.

Also where antecedent motion is implied: Mk. 5. 22, πίπτει πρὸς τοὺς πόδας αὐτοῦ: M. 3. 10, ἡ ἀξίνη πρὸς τὴν ῥίζαν κεῖται: L. 16. 20, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ: A. 5. 10, ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς: M. 26. 18, πρός σε ποιῶ τὸ πάσχα: 55, πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων: Mk. 11. 4, εὗρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν.

Mere direction: L. 7. 44, στραφεὶς πρὸς τὴν γυναῖκα: E. 3. 14, κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα: Mk. 14. 54, θερμαινόμενος πρὸς τὸ φῶς: G. 6. 10, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας. From this arises its use with verbs of speaking.

The object of a disposition or feeling: 2 C. 3. 4, πεποίθησιν ἔχομεν πρὸς τὸν Θεόν: 1 Th. 1. 8, ἡ πίστις ἡ πρὸς τὸν Θεόν: A. 6. 1, γογγυσμὸς πρὸς τοὺς Ἑβραίους: L. 23. 12, προυπῆρχον ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς: A. 28. 25, ἀσύμφωνοι ὄντες πρὸς ἀλλήλους.

The relation which one object has towards another.

The remote object: Mk. 12. 12, ἔγνωσαν ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε: A. 24. 16, ἀπρόσκοπον συνείδησιν ἔχειν πρὸς

τὸν Θεόν: M. 27. 4, τί πρὸς ἡμᾶς; what in reference to us? So H. 1. 7, πρὸς μὲν τοὺς ἀγγέλους λέγει: H. 9. 13, ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα: L. 18. 1, ἔλεγε παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι: M. 27. 14, οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα.

Conformity to a rule or standard: L. 12. 47, μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ: 2 C. 5. 10, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν: G. 2. 14, οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου: Xen. *Anab.* vi. 1. 3, πρὸς αὐλὸν ὠρχήσαντο.

Hence it denotes comparison: R. 8. 18, οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν: Plato, τὰ δὲ ἄλλα σμικρὰ ἂν εἴη πρὸς ταῦτά μοι βλάβη.

Looking to, the occasion of an act: Mk. 10. 5, πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην.

The subjective purpose of the agent: A. 3. 10, οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος: 1 C. 6. 5, πρὸς ἐντροπὴν ὑμῖν λέγω: H. 6. 11, τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους: 1 Th. 2. 9, νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν: E. 4. 11, 12, ἔδωκε τοὺς μὲν ἀποστόλους . . . πρὸς τὸν καταρτισμὸν τῶν ἁγίων: Philem. 5, ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους, the Lord was the object towards which their feelings were directed (πρός); the operation of their feelings, as testified by their acts of benevolence among the saints, is set forth by εἰς.

Of a result or tendency: 2 P. 3. 16, ἃ στρεβλοῦσιν πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν: J. 11. 4, ἀσθένεια πρὸς θάνατον: 1 J. 5. 16, ἁμαρτία πρὸς θάνατον.

In some expressions the primary idea of direction is lost, especially with persons: M. 26. 55, πρὸς ὑμᾶς ἐκαθεζόμην: G. 1. 18, ἐπέμεινα πρὸς αὐτόν: 2. 5; 4. 18: 1 Th. 3. 4, ὅτε πρὸς ὑμᾶς ἦμεν: 2 Th. 2. 5. πρός is followed by the accusative with verbs of rest, and is equivalent to παρά with the dative, 'apud aliquem.' In several of these instances previous motion is implied; so that with this use of πρός we may compare the alleged interchange of εἰς and ἐν.

In the expressions, J. 1. 1, ὁ Λόγος ἦν πρὸς τὸν Θεόν, and 1 J. 1. 2, ἥτις ἦν πρὸς τὸν Πατέρα, there is no exact equivalent in English. The meaning is 'united to God;' ever abiding *in* and *with* Him.

Adverbial uses are, *πρὸς καιρόν, πρὸς ὥραν, πρὸς τὸ παρόν.*

Adjectival: L. 14. 32, *τὰ πρὸς εἰρήνην*: A. 28. 10, *τὰ πρὸς τὴν χρείαν*: A. 23. 30: R. 15. 17, *τὰ πρὸς τὸν Θεόν*: 2 P. 1. 3, *τὰ πρὸς ζωήν.*

πρός in composition has the meaning of motion towards, *προσάγω, προσέρχομαι, προσπίπτω*: addition, besides, *προσαιτέω, προσδαπανάω, προσαπειλέω*: direction, *προσεύχομαι, προσκλίνω*: intensity, strengthening the force of the simple word: *πρόσπεινος, προσφιλής.*

ADVERBS USED AS PREPOSITIONS.

The following adverbial prepositions are used with a genitive: *ἄνευ*, without, 1 P. 3. 1: *ἄχρι, μέχρι*, of place and time, as far as, until, M. 13. 30: A. 11. 5: R. 5. 13; 15. 19: *ἄχρις οὗ*, until, whilst, as long as: *ἐγγύς*, near, J. 3. 23; 6. 19: H. 6. 8; 8. 13: *ἔμπροσθεν*, before, of place, M. 5. 24: in the presence of, 6. 1: precedence, J. 1. 15: *ἔναντι, ἐναντίον, ἐνώπιον*, in the presence of: *ἕνεκα, χάριν*, on account of, for the sake of: *ἐπάνω*, above, of place, price, dignity, M. 21. 7: Mk. 14. 5: L. 19. 17, 18: *ἕως*, as far as, of place, until, of time: *ἕως οὗ*, sc. *χρόνου*, M. 1. 25: *ὄπισθεν, ὀπίσω*, behind, after: *πλησίον*, near.

χάριν does not always mean *in gratiam*, but is used especially by later writers to express all shades of meaning, from those of favour, furtherance, to those of mere causal relation. The meanings of *χάριν* range from *in gratiam* to *causâ* and *propter*, just as those of *ἕνεκα* range from *causâ* to *quod attinet ad.* In G. 3. 19, *τῶν παραβάσεων χάριν*, some give a negative meaning to *χάριν*: 'peccatorum coercendorum gratiâ,' but the correct meaning probably is, "Transgressionum causâ ut transgressiones palam faceret, eoque modo homines cogeret ad agnitionem sui reatus." Calvin. "The object of the law was to make transgressions palpable, to awaken a conviction of sin in the heart, and make man feel his need of a Saviour. It was thus also necessarily temporary (*ἄχρις οὗ ἔλθῃ τὸ σπέρμα*), for when the seed *did* come, higher influences began to work within." (Ellicott, G. 3. 19.)

CHAPTER X.

SYNONYMS.

'*Αγαθός*, good in its kind, morally good, virtuous, the opposite of *κακός*, bad in its kind. Contrasted with *δίκαιος*, *ἀγαθός* describes a man of eminent kindness and philanthropy, a distinguished benefactor, 'qui commodum aliis præbet;' whereas *δίκαιος* describes one who does what is just and right according to law, 'qui recti et honesti legem sequitur.' The *δίκαιος* may exemplify the maxim, 'Summum jus, summa injuria,' and thus forfeit his title to be regarded as *ἀγαθός*. In contrast with *δίκαιος*, and approximating to *ἀγαθός*, is *ἐπιεικής*, one who tempers the rigour of strict justice, corrects its inaccuracies and supplies its defects with the gentleness and firmness of equity. *ἐπιείκειά ἐστιν ἡ δικαίων ἐλάττωσις*. Some derive *ἐπιείκεια* from *εἴκω*, *cedo*, others correctly from *εἰκός* (*ἔοικα*), '*quod decet*.' *Χρηστός*, 'well disposed,' actively beneficent in spite of ingratitude: L. 6. 35, *αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς*, 'morally good:' Demosth. *de Cor.* 269, *ἐγὼ νομίζω τὸν μὲν εὖ παθόντα δεῖν μεμνῆσθαι τὸν πάντα χρόνον, τὸν δὲ ποιήσαντα εὐθὺς ἐπιλελῆσθαι, εἰ δεῖ τὸν μὲν χρηστοῦ, τὸν δὲ μὴ μικροψύχου, ποιεῖν ἔργον ἀνθρώπου*: *χρηστότης*, the goodness of the Divine attributes, showing itself by *φιλανθρωπία*, benevolence to man. In human agents *χρηστότης* is 'attractiveness,' "benignitas quæ in dandis beneficiis cernitur; sive suavitas invitans ad familiaritatem sui, dulcis alloquio, moribus temperata:" *ἀγαθωσύνη*, sterling goodness apart from winning attractiveness. "Potest bonitas esse tristior, et fronte severis moribus irrugatâ bene quidem facere, et præstare quod poscitur."

"*Χρηστότης*, *ἀγαθωσύνη*, are nearly synonymous. *χρ.* may perhaps denote that benevolence and sweetness of disposition which finds its sphere and exercise in our intercourse with one

another, joined with *φιλανθρωπία*, Tit. 3. 4. *ἀγαθωσύνη*, which occurs R. 15. 14; E. 5. 9; G. 5. 22; 2 Th. 1. 11, seems to mark that propension of mind which leads a man *both to will and to do* what is good, including necessarily the idea of bountifulness, Neh. 9. 25. *ἀγαθότης* is a later word, and may be distinguished from *ἀγαθωσύνη* as denoting rather 'goodness in its essence,' and is thus commonly used in reference to God." (Ellicott, G. 5. 22.)

Philo remarks *ὁσιότης μὲν πρὸς τὸν Θεόν, δικαιοσύνη δὲ πρὸς ἀνθρώπους θεωρεῖται.* But *ὁσιότης* involves the idea of holy purity, *τὸ καθαρόν*: 1 T. 2. 8; H. 7. 26, *περὶ μὲν ἀνθρώπους τὰ προσήκοντα πράττων δίκαι' ἂν πράττοι, περὶ δὲ Θεοὺς ὅσια*, Plato. "*ὁσίως* and *δικαίως* form on the positive side a compound idea of holy purity and righteousness, whether towards God or towards men, while *ἀμέμπτως* states on the negative side the general blamelessness in both aspects and relations." (Ellicott, 1 Th. 2. 10.)

In the New Testament *καλός* is equally co-extensive in meaning with *ἀγαθός*, and frequently denotes what is simply and morally good: 1 Th. 5. 21; G. 6. 9; 1 T. 1. 8, *οἴδαμεν ὅτι καλὸς ὁ νόμος*, morally good, not merely *useful* but positively *excellent*. Archbishop Trench remarks that the usual distinction between *ὅσιος* and *δίκαιος*, which would refer *ὅσιος* to the keeper of the first table of the law, and *δίκαιος* to the keeper of the second, is not observed, and could hardly be maintained in the New Testament. The Scripture which recognizes all righteousness as one, as growing out of a single root, and obedient to a single law, gives no room for such an antithesis. He who loves his brother, and fulfils his duties towards him, loves him in God and for God. The second great commandment is not co-ordinated with the first greatest, but subordinated to, and in part included in it. (Mk. 12. 30, 31.)

ἀγαπάω denotes the result of the deliberative exercise of the judgment; the giving a decided preference to one object or person out of many; love for the character; '*deligere;*' frequently it implies regard and satisfaction rather than affection with especial reference to external acts. *φιλέω* denotes greater strength of feeling, springing from passion or instinct, love for the person, '*amare,*' 'delight in doing,' hence 'am wont to do.' Sexual love is expressed by *ἐράω*.

ἀγάπη is more expressive and diffusive than *φιλανθρωπία*.

It extends not only to the brotherhood, but to all men, even enemies. Hence ἀγάπη is the crown of Christian virtues. ἀρχὴ μὲν πίστις, τέλος δὲ ἀγάπη. (Ignatius.)

ἅγος, any matter inspiring religious awe or reverence (ἄζομαι, stand in awe of), ἁγνός, pure, clean in a ceremonial sense, clear of reproach, honest, free from suspicion and above suspicion. ἁγνός implies properly an outward, and thence an inward purity, "in quo nihil est impuri." (Tittmann.) A simplicity of holy motive carried out in consistency of holy action. ἁγνίζω, ἁγνισμός, applied to the purifications which the Jews adopted previous to the celebration of the Jewish festivals; hence applied to the purification of the heart, 1 P. 1. 22; 1 J. 3. 3; Ja. 4. 8. ἅγιος, consecrated to God, '*sanctus*,' separated from a common to a holy use, 1 P. 1. 15; implying essential purity, subjective sanctity. Hence ἁγιάζω, ἁγιασμός are connected with καθαρίζω. ἅγιος, the opposite of κοινός, βέβηλος, open to any one, combined with, κλητός: H. 3. 1, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι. ἁγνός denotes freedom from inward impurity; ἀμίαντος, from stain outwardly contracted, or pollution; καθαρός, from alien admixture. "In ἅγιος cogitatur potissimum verecundia quæ ἁγνῷ rei vel personæ debetur."—ἅγος corresponds to the Latin word 'sacer,' and implies 'set apart' or 'devoted,' whether for good or for evil. In Thucyd. i. 126, τὸ ἅγος τῆς θεοῦ, is the accursed thing devoted to the vengeance of the goddess, or that would draw down her vengeance. (Arnold.)

ἀγοράζω, buy, as in a market-place, for a certain price (τιμή); λυτρόω, effect deliverance, by the payment of ransom and exertion of power. λύτρον is the price paid for releasing any one from captivity, punishment, or death (λύω, loose), the buying back by paying the price of what had been sold (ἄποινα), or the redeeming what had been devoted by substituting something in its place. So ἀντίλυτρον, with the further idea 'in room of,' denoting exchange, the price paid for procuring the liberation of another by ransom or forfeit. λύτρωσις, ἀπολύτρωσις, the process of deliverance; ἱλασμός, ἐξιλασμός, are the same as λύτρον, with the leading idea of propitiation, expiation, the means of averting displeasure, and of providing for the exercise of mercy in harmony with justice; applied to our Lord as the propitiator, in 1 J. 2. 2; 4. 10. Thus the death of Christ has an effect on our salvation over and above its subjective power in subduing the heart and moulding the

will, for it is a ransoming and redemption from the penalties of *ἀνομία*, as well as its bondage, Tit. 2. 14. *περιποιέομαι*, make one's own, acquire for oneself, without reference to the manner. E. 1. 14, *εἰς ἀπολύτρωσιν τῆς περιποιήσεως*, with a view to that deliverance by purchase; the end and purpose of which was to acquire the inheritance in heaven, a deliverance from shame and woe, and an acquisition of an inheritance in glory and bliss. Hence the redeemed are called *λαὸς εἰς περιποίησιν*, 1 P. 2. 9; *λαὸς περιούσιος*, Tit. 2. 14. Christ has made them His own; their title to the kingdom of heaven consists in their being His. *ἀπολύτρωσις* includes three ideas: (1) a state of captivity; (2) the interposition of a *λύτρον* (M. 20. 28; Mk. 10. 45), or *ἀντίλυτρον* (1 T. 2. 6), a price or valuable consideration; (3) a consequent deliverance. Sometimes the *ἀπολύτρωσις* is spoken of as completed, R. 3. 24; E. 1. 7; C. 1. 14: sometimes as future, R. 8. 23; E. 1. 14; 4. 30. It is the difference between the spiritual resurrection of J. 5. 25, and the bodily resurrection of J. 5. 28, 29. (Vaughan.) The *ἀντί* in *ἀντίλυτρον* is not redundant, but expresses the idea of exchange; "permutationem quâ veluti capite caput et vitâ vitam redemit." (Waterland on Fundamentals, v. 72.) Bishop Ellicott has well remarked, "All the modern theories of atonement seem to overlook that God hates sin as *sin*, not as a personal offence against Himself."

ἀδόκιμος, in a passive sense, 'rejected on trial,' not standing the test, spurious; in an active sense, undiscerning, unable to distinguish truth from error, alien to; *κατεφθαρμένοι τὸν νοῦν*, vitiated in principle; *μεμιασμένος*, polluted in heart; *ἄπιστος*, unfaithful to profession; *ἀποδοκιμάζω*, reject as unsuitable or disqualified; *βασανίζω*, apply a touchstone, examine by words or torture, afflict; *δόκιμος*, approved on examination. *δοκιμάζω* is used in the two senses, prove by test, approve on trial: R. 2. 18, *δοκιμάζεις τὰ διαφέροντα*, art a discerner of things that differ. So Ph. 1. 10, to test right and wrong, true and false.

αἰδώς, the inner grace of reverence, 'verecundia;' the turning in upon oneself (*ἐντροπή*), which recoils from any thing unseemly or impure, an innate moral repugnance to the doing of the dishonourable act; 'shamefastness.' *αἰσχύνη*, the sense of disgrace; the feeling of shame, 'pudor,' which attends the performance of a dishonourable deed, and the feeling which deters a man from bad conduct, through fear of being put to

shame. *αἰδώς* will always restrain a good man from an unworthy act; *αἰσχύνη* will sometimes restrain a bad man. *σωφροσύνη* is to the intellectual faculty what *αἰδώς* is to the heart and spirit: *σωφροσύνη λέγεται ἀπὸ τοῦ σώας τὰς φρένας ἔχειν*, Chrysostom. *αἰδὼς σωφροσύνης πλεῖστον μετέχει*, Thucyd. i. 84. The soundness of mind or discretion which regulates and controls all inordinate desires, and exercises a dignified restraint on the actions and deportment. A well-balanced state of mind, resulting from habitual self-restraint: A. 26. 25, *σωφροσύνη ἐστὶν ἐπικράτεια τῶν ἐπιθυμιῶν*, 4 Macc. 1. 31.

The importance of *σωφροσύνη* is significantly shown by the connexion in which it stands in 1 T. 2. 15, *ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης.*

αἰτέω, entreat, beg, supplicate, implies a distinction in position and circumstances between the parties, and expresses a petition from an inferior to a superior. *ἐρωτᾶν* is a word of wider meaning; to ask for information, question, as well as supplicate. Both words are used in A. 3. 2, *αἰτεῖν*, beg alms; *ἐρωτᾶν*, make inquiry with that object. This distinction may be traced in 1 J. 5. 16. Many of the difficulties in J. 16. 23, 24; 17. 8, 9. 15, will be removed by bearing in mind this distinction. In J. 11. 22, Martha applies *αἰτεῖν* to our Lord in addressing His Father; perhaps from overlooking His divine nature. Our Lord uses *ἐρωτάω*, not *αἰτέω*, when He speaks of the Father. *ἐρωτάω*, in the sense of *beseech*, is a derivative and non-classical use suggested by the double use of שְׁאַל, Ps. 122. 6, *ἐρωτήσατε δὴ τὰ εἰς εἰρήνην τῇ Ἰερουσαλήμ.* Compare 1 Th. 4. 1; 5. 12: 2 Th. 2. 1: Ph. 4. 3.

αἰτία, affair, matter; not necessarily fault or accusation; charge, whether true or false. *ἔγκλημα*, formal indictment; *ἔλεγχος*, charge, of which the offender is self-convinced; *ῥᾳδιουργία*, wanton mischief, whatever is done carelessly or at random; *ῥᾳδιούργημα*, deed of wanton villainy, against person, property, or religion; *πανοῦργος*, one who is ready for any thing, 'facinorosus;' generally, but not necessarily, in a bad sense, like 'facinus;' *πανουργία*, the character of such an one. L. 20. 23, n.

"*αἵρεσις* schisma inveteratum; *σχίσμα* recens congregationis ex aliquâ sententiarum diversitate dissensio." Aug.

αἰσχρολογία, foul-mouthed abusiveness of every kind; the

licence of the ungoverned tongue; but incorrectly limited to obscene discourse, 'turpiloquium;' such communication as ministers to wantonness: *ὄχημα πορνείας*, Chrysostom. *αἰσχρότης*, filthiness, 'immunditia;' whatever is offensive to modesty and Christian purity; joined by Plato to *ἀσυμμετρία*, impropriety of conduct. *μωρολογία*, 'stultiloquium,' that talk of fools which is alike folly and sin; the *πᾶν ῥῆμα ἀργόν* of our Lord, M. 12. 36; the *πᾶς λόγος σαπρός* of St. Paul, E. 4. 29. *εὐτραπελία*, the power of giving a witty turn to the discourse which often showed itself in indelicacy of language; (*εὖ πρέπεσθαι*), wit and elegance enlisted in the service of sin. "In *μωρολογία* the foolishness, in *αἰσχρολογία* the foulness, in *εὐτραπελία* the false refinement of discourse which is not seasoned with the salt of grace, are especially noted and denounced." Trench.

αἰών, 'a limited space of time,' hence 'that which is transitory, as opposed to that which is permanent;' the present world, as the seat of moral and physical evil, the universal course and tenor of human proceedings, the dispensation of fallen humanity. The term *αἰῶνες*, H. 1. 2; 11. 3, denotes 'the ages,' the temporal periods whose sum and aggregation adumbrate the conception of eternity. *βασιλεὺς τῶν αἰώνων*, the sovereign dispenser and disposer of the ages of the world, 1 T. 1. 17. *κόσμος*, the present actual state, system, and constitution of things, frequently put for the inhabitants of the earth, 'toute le monde.' *κόσμος*, the world, or universe, from its perfect arrangement; *mundus*, opposed to the *indigesta moles* of Chaos. "*κόσμος* est quiddam exterius, *αἰών* subtilius; seculum, præsens mundus in suâ indole cursu et censu." Bengel. In Homer *αἰών* is 'short period of time,' lifetime; in Plato, 'long space,' 'eternity.'

κόσμος has practically three meanings: physical, M. 25. 34; collective, J. 3. 16: 1 T. 1. 15; ethical, 1 C. 2. 12. *στοιχεῖον* is used both in a physical, 2 P. 3. 10. 12, and in an ethical sense, H. 5. 12. Hence a great variety of interpretations has been given to G. 4. 3, *τὰ στοιχεῖα τοῦ κόσμου*, which are separable into two general classes: (1) the physical, *elementa mundi*, such as the festivals of Judaism, Zabianism, and abstractedly religion in sensible forms; (2) the ethical, *rudimenta mundi*, the first principles of religious knowledge among men, whether Jews or heathens. Grammatical considerations are in favour of the

physical sense, but exegetical may lead us to prefer the ethical. (Ellicott, G. 4. 3.)

κόσμος, G. 6. 14, *τὰ βιωτικὰ πράγματα*, Chrys. "Mundus procul dubio opponitur novæ creaturæ; quicquid ergo contrarium est spirituali Christi regno mundus est, quia ad veterem hominem pertinet. Mundus est quasi objectum et scopus veteris hominis." Calvin.

ἀκέραιος, unmixed, pure, guileless, 'integer;' *ἄμεμπτος*, unblamed, 'is in quo nihil desiderari potest;' *ἄμωμος*, with no stain on the conscience; *ἀμώμητος*, not open to censure; *ἀνέγκλητος*, not accused, with nothing laid to one's charge; *ἄμωμος*, without blemish of sin in himself; *ἄσπιλος*, without contracting any spot or stain of sin in the world; *ἀλαζών*, boastful in words, vaunting; *ὑβριστής*, outrageous in personal insults; *ὑπερήφανος*, proud in thoughts, overbearing, highminded: 1 J. 2. 16, *ἡ ἀλαζόνεια τοῦ βίου*, the braggadocio of life, wanton ostentation.

ἀληθινός, very, real, genuine; opposed to 'apparent' or 'fictitious;' that which has truth for its substance, and is all which it pretends to be. *ἀλήθεια*, that which is true; *ψεῦδος*, that which is false: R. 1. 25, *μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει*, parted with the reality of God, resting in that which is a lie: R. 1. 18, *τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων*, those who might know God's true character, and yet live in unrighteousness. *ἀληθής*, credible, truth-loving, upright, relates to the essential difference between right and wrong; *σεμνός* expresses the moral sense men have of this difference, honourable in action, grave in demeanour.

ἄλλος, another in number; one besides that which has been mentioned, *alius*. *ἕτερος*, the other; one of two, *alter*, 1 C. 4. 6, implying therefore a stronger expression of difference than *ἄλλος*, and equivalent to *ἀλλοῖος*, of other sort, diverse in kind. G. 1. 6, 7, *εἰς ἕτερον εὐαγγέλιον ὃ οὐκ ἔστιν ἄλλο*, to a gospel of different character, which is not another, i. e., no gospel at all; has no claim to be called a gospel. 2 C. 11. 4, *ἄλλον Ἰησοῦν . . . πνεῦμα ἕτερον*, where *ἕτερος* refers to distinction of kind; *ἄλλος*, of individuality: M. 11. 3, *Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν*; another of different kind; Plato, *ἑτερόν τε καὶ ἀνόμοιον*: Ja. 4. 12, *τὸν ἕτερον*, the other who is brought into opposition with thee: R. 2. 1, the other to whom thou art united in the fellowship of the faith: A.

7. 18, *ἀνέστη βασιλεὺς ἕτερος*, a king of a different line; where *ἄλλος* would not exclude the meaning of a king of the same line: 17. 7, *ἕτερον βασιλέα*, a different kind of king: 27. 1, *καί τινας ἑτέρους δεσμώτας*, certain prisoners also of a different class: H. 7. 11, *κατὰ τὴν τάξιν Μελχισεδὲχ ἕτερον ἀνίστασθαι ἱερέα*, that one of a different line, according to the order of Melchizedek, should arise up as priest: R. 7. 23, *ἕτερον νόμον*, another and an opposite rule. The charge against Socrates was, *ἕτερα καινὰ δαιμόνια εἰσφέρων*, Xen. *Mem.* i. 1. To *ἄλλα καινὰ δαιμόνια*, other deities of the same kind, there would perhaps have been no objection. This distinction between *ἄλλος* and *ἕτερος* is very generally observed; as Theodoret explains *δίλογος, ἕτερα μὲν τούτῳ, ἕτερα δὲ ἐκείνῳ λέγοντες*. Sometimes *ἕτερος* means 'the second,' where more than two are meant: Demosth. *de Coronâ* 215, (*τρία ἐγκώμια*) *ἓν μὲν ἀνδρίας, ἕτερον δὲ δικαιοσύνης, τρίτον δὲ σωφροσύνης*.

ἀλλογενής, alien, of a different race: *βάρβαρος*, foreigner, speaking a different language: R. 1. 14, *Ἕλλησίν τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις*, civilized and uncivilized, intellectual and unintellectual men, (1) of all races, and (2) of all capacities; where *ἀνοήτοις* is used as a parallel expression for *βαρβάροις*. The same is the case with *ἔθνει ἀσυνέτῳ*, R. 10. 19, all other nations being as inferior to the Jews in religious knowledge, as all other nations were to the Greeks in human culture. (Vaughan.)

ἁμαρτία, aberration from prescribed law, or the voice of conscience, evil propensity. The general term for sin, J. 1. 29; 9. 34, all forms, phases, and movements of sin, whether entertained in thought or consummated in act: *παράπτωμα*, the particular special act of sin, falling aside from ignorance, inadvertence, negligence, Ja. 5. 16: G. 6. 1. *ἁμαρτία* has more of sinfulness and presumption in it. Hence the continual expression, *ἄφεσις ἁμαρτιῶν*. The difference is marked in Ps. 19. 12, 13, *παραπτώματα τίς συνήσει; . . . καθαρισθήσομαι ἀπὸ ἁμαρτίας μεγάλης*. The law came in incidentally, in order that the transgression might abound, *νόμος παρεισῆλθεν ἵνα πλεονάσῃ τὸ παράπτωμα*, not *ἡ ἁμαρτία*, R. 5. 20. The same act of sin became more clearly an act of transgression, as the standard of right was more clearly exhibited: *ἁμαρτωλός*, the evident transgressor: *ἀσεβής*, one who has no reverence for God: *ἀσέβεια*, sin against God, ungodliness, practical im-

piety, the exact antithesis to *εὐσέβεια*: *ἀδικία*, violation of right, sin against our neighbour, 'unrighteousness,' the opposite of *δικαιοσύνη*, joined by Plato with *συμπᾶσα ψυχῆς πονηρία*. In its Christian usage and application it is similar in meaning to, but of wider reference than, *ἀνομία*, of 1 J. 5. 17. "*ἀδικία* de quâcumque improbitate dicitur, quâ tenus *τῷ δικαίῳ* repugnat." (Tittmann.) As *δικαιοσύνη* is *συναγωγὴ καὶ ἕνωσις πάντων τῶν καλῶν καὶ ἀγαθῶν*, so *ἀδικία* is the union and accumulation of all that is the reverse. *ἀνομία*, lawlessness, the state of moral licence, which either knows not or regards not law, 1 J. 3. 4. *πονηρία* implies delight in evil, frequently joined with *κακία*, 'malice.' The wicked act of the mind is implied by *πονηρία*: the evil habit by *κακία*, which meant vice generally, and was not restricted to malevolence. *κακοήθεια*, spitefulness.

In 1 T. 1. 9, *ἄνομοι, ἀνυπότακτοι*, imply overt opposition to law; *ἄνομος*, a passive disregard of its enactments; *ἀνυπότακτος*, a more active violation arising from a refractory will. In Tit. 1. 10, *ἀνυπότακτοι* stands in near connexion with *ἀντιλέγοντες* (*ὑποτάσσεσθαι*, 'sponte submittere'). *ἀσεβεῖς* and *ἁμαρτωλοί* denote want of reverence toward God; *ἀνόσιοι* and *βέβηλοι*, want of inner purity and holiness. In classical authors *ἀνόσιος* is frequently combined with *ἄδικος*, and marks the violation of *fas*, in contradistinction to *jus*.

ἄμαχος, the man who is not aggressive or pugnacious, who does not contend; the *ἐπιεικής* goes further, and is not only passively non-contentious, but actively considerate and forbearing, waiving even just, legal redress: *ἐλαττωτικὸς καίπερ ἔχων τὸν νόμον βοηθόν*. (Ellicott, 1 T. 3. 3.)

ἀνάθημα, votive offerings, as tripods, statues in honour of a deity (*ἄγαλμα*); *ἀνάθεμα*, curse, execration: *ἀνάθημα* expresses the 'sacrum' in a better sense; *ἀνάθεμα*, in a worse; separation *from* God is the central idea of *ἀνάθεμα*; separation *to* God is the central idea of *ἀνάθημα*. Clemens Alex. *ἀνάθημα γεγόναμεν τῷ Θεῷ ὑπὲρ Χριστοῦ*.

ἀνάπαυσις, pause, cessation from labour, the rest of the Sabbath, LXX *ἄνεσις*, loosing, relaxation of imprisonment, mitigation of trouble, anxiety, freedom from obligation: *πάρεσις*, temporary pretermission, suspension of punishment, passing over, tolerating without special intervention: *ἄφεσις*, total remission, forgiveness, excluding the idea of punishment. God

παρῆκεν ἁμαρτίας before Christ's passion, but He ἀφίησιν ἁμαρτίας in, by, and after it. The former was a work of ἀνοχή, or forbearance; the latter, a work of χάρις, or grace.

ἀντιλαμβάνεσθαι, lay hold of with a view to help, L. 1. 54: A. 20. 35: claim, take part in, 1 T. 6. 2. So ἐπιλαμβάνεσθαι, 1 T. 6. 12. 19: H. 2. 16: συναντιλαμβάνεσθαι, lay hold of a thing, together with a person, and so to assist that person: βοηθεῖν, run to help, 'opitulari.'

In classical Greek ἀντιλαμβ is 'take a part in,' 'engage in:' Thuc. ii. 8, ἀντιλαμβάνεσθαι τοῦ πολέμου, cling to, secure, get possession of: iii. 22, ἀντιλαμβ. τοῦ ἀσφαλοῦς, with a subdued, intensive force, 'percipere,' 'frui:' Euseb. *H. E.* v. 15, εὐωδίας τοσαύτης ἀντελαμβανόμεθα.

ἀναστροφή, mode of life, behaviour, deportment, i. q., βίωσις. πολίτευμα, citizenship, commonwealth, life of common interest, duty, privilege.

ἀπιστία, unbelief, the general term applicable to persons of all conditions, without regard to their circumstances or opportunities of knowing the truth: ἀπείθεια, disobedience, restricted to those who know the path of duty. ἀπειθής is uniformly, disobedient: ἄπιστος, faithless, disbelieving, incredible. ἀπειθεῖν, ἀπείθεια, may be rendered 'disobey,' 'disobedience,' as denoting the overt and palpable manifestations of ἀπιστία. ἀπείθεια is well translated by Dr. Wordsworth, E. 2. 2, as unbelief in action; ἐν ἀπιστίᾳ, 1 T. 1. 13, in a state of unbelief, before I had been received into the Church by a profession of faith in Christ.

ἁπλοῦς, single, clear, as the eye, which presents a well-defined and single image to the brain; opposed to πονηρός, perverse, as the eye which dims and distorts the visual images. (Alford on M. 6. 23.) ἁπλότης, singleness of purpose, integrity, disinterestedness, generosity, impartiality. ἁπλότης marks "that openness and sincerity of heart which repudiates duplicity in thought (2 C. 11. 3) or action (R. 12. 8). It is joined with ἀγαθότης (Wisd. 1. 1), ἀκακία (Philo), and is opposed to ποικιλία, πολυτροπία (Plato), κακουργία, κακοήθεια." Ellicott. εἰλικρίνεια, transparent sincerity, the opposite of κακία: πονηρία, craftiness, dishonesty: εἰλικρινής, tested by the sun: τῇ εἵλῃ κρινόμενος, tried by a full light, and shown to be perfect, clear, free from stain or mixture: ἀνυπόκριτος, not acting a part, genuine, in real character.

ἀποδημέω, go from home: *ἀπόδημος*, quitting home: *ἐνδημέω*, keep at home: *ἐκδημέω*, am away from home.

ἀρραβών, earnest-money to ratify a contract: *πρόδομα*, as present and part payment, and as a pledge for future and full payment: *σφραγίς*, seal, authentication, proof of ownership.

ἀσέλγεια, excess in any thing, insolence, lewdness, unrestrained lust, amounting to *μανία*: *ἀσωτία*, self-abandonment, wretchlessness, the conduct of one 'qui nihil sibi servat,' 'qui servari non potest,' 'wastefulness.' *ἀνάχυσις* has the idea of letting the reins loose, giving oneself up: 1 P. 4. 4, *εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν*, to the same slough of profligacy. *ἀσωτία* is joined with *κῶμοι*, 2 Macc. 6. 4. Some derive *ἀσέλγεια* from Selge, a city of Pisidia, where the inhabitants were infamous for their vices; others derive it from *θέλγειν*, probably the same word as the German '*schwellen*.' The fundamental notion of *ἀσωτία* is 'wastefulness' and 'riotous excess;' that of *ἀσέλγεια*, 'lawless insolence' and 'wanton caprice.'

ἀσύνθετος, without regard to covenants or agreements in private life: *ἄσπονδος*, without regard to public treaties: *ἄστοργος*, without the ties of natural affection: *ἀνελεήμων*, merciless in the treatment of enemies.

ἄφθαρτος, not liable to corruption, immaterial, as opposed to matter which decays. In 1 P. 1. 4 *ἄφθαρτος* denotes the inner being of the inheritance: *ἀμίαντος*, its unalloyed condition: *ἀμάραντος*, the continuance of its beauty: *ἀφθαρσία*, the maintenance of personal identity, from the imperishable and incorruptible nature of the life to come, and its complete exemption from death: *διαφθορά*, corruption, turning to decay.

ἄφρων, without mind, senseless, destitute of any sound or intelligible principle. In E. 5. 17 *ἄφρονες* is opposed to *συνιέντες τί τὸ θέλημα τοῦ Κυρίου*. *ἀσύνετος*, irrational in conduct, stupid, silly: *ἀνόητος*, unreflecting, never applying their mind to moral and religious truth, opposed to *σοφός*, R. 1. 14; but it may mark the especial folly of those who own the right but do the wrong; hence *ἀπειθεῖς, πλανώμενοι*, Tit. 3. 3. *ἀφροσύνη*, senselessness, 'dementia,' stupidity, folly: *ἄνοια*, passion, rashness, 'amentia,' milder than *μανία*, madness: *κακοήθης*, maliciously cunning: *εὐήθης*, foolishly simple.

αὐθάδης, a self-loving spirit, which in the gratification of self is regardless of others, and is hence commonly *ὑπερήφανος*,

θυμώδης, *παράνομος*, rightly defined as "qui se non accommodat aliis, ideoque omnibus incommodus est, morosus." Tittmann. *τὴν αὐθάδειαν αὐταρέσκειαν λέγω*, Greg. Naz. Tit. 1. 7: 2 P. 2. 10.

βάπτω, *βαπτίζω*, differ chiefly in intensity, like 'to black,' and 'to blacken.' *βάπτω*, dip or dye: *βαπτίζω*, make a thing dipped or dyed: *ῥαντίζω*, make a thing *ἐῤῥασμένον*. Verbs in *-ίζω* are always factitive, as 'civilize,' or frequentative, as 'Hellenize,' 'philosophize,' until by the decay of language they lost their factitive or frequentative meaning. *ῥαντίζω* and *βαπτίζω* are largely used as religious words, the former referring to the sprinkling of the atonement, and the latter to the dipping, and consequent washing of personal purification. Neither dyeing nor washing is strictly in *βαπτίζω*, though dipping may be used for either purpose; and then *dye* or *cleanse* comes to be the secondary or even the common meaning. Compare our word 'joiner,' one who joins any thing, as equivalent to 'house-carpenter.' Hence the question started on the part of John's disciples, J. 3. 25, was, we may suppose, *περὶ βαπτισμοῦ*, though the language is *ἐγένετο ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ*, and in A. 22. 16 Paul is commanded *ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου*. The difference between *ῥαντίζω* and *βαπτίζω* is best arrived at by treating both as theological terms, bringing up to the mind of the Jews temple-rites rather than common trades. (Angus.)

βάρος, heavy weight, of trial or temptation, internal or external, some portion of which is transferable, and can be borne by others, 'onus:' *φορτίον*, a burden which we bring upon ourselves, and must bear ourselves, as the burden of sin; 'sarcina,' G. 6. 2. 5. Bishop Ellicott considers *βάρη* to be used in a general way, with reference to the community at large; *φορτίον*, with reference to the burden of sins and infirmities, which each one, like a wayfarer, has to carry. Wisd. 21. 6. Xen. *Mem.* iii. 13. 6.

βούλομαι expresses a wish, intention, purpose, formed after deliberation and upon considering all the circumstances of the case. *θέλω* denotes a natural impulse or desire, the ground of which is generally obvious, or for which it is unnecessary to assign a reason: M. 1. 19, *μὴ θέλων*, being reluctant, as was

naturally the case: ἐβουλήθη, 'was minded,' deliberately purposed, intended after careful consideration. Dr. Wordsworth says (1 Th. 2. 18) that θέλω expresses a stronger desire than βούλομαι. But natural impulses are generally more violent than reasonable resolves. θέλειν has been explained of active volition and purpose; βούλεσθαι, of mere inclination, passive desire, or propensity; but the idea of deliberate intent is implied in Ja. 4. 4, ὃς ἂν βουληθῇ φίλος εἶναι τοῦ κόσμου ἐχθρὸς τοῦ Θεοῦ καθίσταται: 1 T. 6. 9, οἱ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα. In both these cases θέλειν would be altogether inappropriate. Compare M. 1. 19; 11. 27. So also βούλομαι would be very unsuitable in 1 T. 5. 11, θέλουσι γαμεῖν, where the Apostle remarks on the natural impulse of the desire, and not on the βουλή formed in the fear of God. Both words occur Philem. 13, ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν κ.τ.λ., my intention was, considering the service he could render me, to keep him with myself, but apart from your expressed opinion, I repress, put aside my natural desire (ἠθέλησα), and will do nothing of this kind, i. e., I have no wish in the matter. While βούλομαι implies the exercise of some deliberation, which is almost excluded from θέλω, it seems to indicate a less formal resolve than βουλεύομαι. Hence while βούλημα indicates deliberate intention, βούλευμα implies determined resolve; πρόθεσις, purpose, deliberate resolution, or plan.

βλασφημέω, to injure a person's character, to hurt his good name, speak to his prejudice: 1 C. 4. 13, βλασφημούμενοι παρακαλοῦμεν, i. e. being slandered we implore the slanderers; mildly and humbly deprecating their slander. λοιδορέω, abuse a man to his face, revile him personally; "maledicto tanquam aculeo vulnerare hominem," by the use of language which is likely to sting a man, and pierce him to the quick. The opposite to it is εὐλογεῖν: 1 C. 4. 12, λοιδορούμενοι εὐλογοῦμεν. So 1 P. 3. 9, βλασφημία, defamation, the speaking to a man's prejudice, the invasion of his prerogative; in connexion with the name of God it naturally has the more special and terrible meaning of 'blasphemy,' ἡ εἰς Θεὸν ὕβρις. (See αἰσχρολογία.) ἐπήρεια, spitefulness, the satisfaction which is felt in injuring another, like the dog in the manger: οὐχ ἵνα τι αὐτῷ, ἀλλ' ἵνα μὴ ἐκείνῳ, Demosth. *de Coronâ*. πικρία, bitterness of feeling and disposition, A. 8. 23; H. 12. 25; the prevailing tempera-

ment and frame of mind, opposed to χρηστότης. κακία, evil habit, baseness, uncharitableness in all its forms; the genus of which βλασφημία, ἐπήρεια, πικρία, κ.τ.λ. are species. αἰσχρολογία has nearly the same relation to κραυγή that ὀργή has to θυμός. πονηρία, the active manifestation of κακία. So πονηρός, one who is actively wicked. παρὰ τοῦ πόνος γινόμενος, Suidas.

γενεά, progeny, offspring, generation; γένος, race, people having a common descent; γέννημα, produce of the ground, of trees, of animals; ἔθνος, a people living under common institutions; δῆμος, free citizens, enjoying a popular constitution; λαός, the people at large, as a ruling power.

γίνεσθαι, become, be made, come to pass, turn out: ὑπάρχειν, to be originally, by birth, by primary and essential condition. It may be doubted whether γίνεσθαι, ὑπάρχειν are ever used for the simple εἶναι: for γίνεσθαι implies change of state, character, or condition; whereas ὑπάρχειν calls attention to the original condition of the subject, that he is as he always was. H. 1. 4, n.; Ph. 2. 6, n. The distinction between the words will be apparent in the following: 2 C. 3. 7, 8, ἐγενήθη ἐν δόξῃ, was made to be in glory for a time; ἔσται ἐν δόξῃ, shall be in glory permanently: H. 11. 6, ὅτι ἐστὶ καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται, that he exists, and to those who earnestly seek him, becomes a giver of reward: A. 7. 55, ὑπάρχων δὲ πλήρης Πνεύματος ἁγίου, not γενόμενος, and more than ὤν, as it shows his antecedent spiritual condition: A. 17. 24, οὗτος οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων: here γενόμενος would have been quite out of place (contrast Ph. 2. 6. 8, ἐν μορφῇ Θεοῦ ὑπάρχων . . . . γενόμενος ὑπήκοος μέχρι θανάτου): A. 22. 3, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ: Ja. 1. 22, γίνεσθε, 'become ye:' H. 6. 12, ἵνα μὴ νωθροὶ γένησθε, that ye become not dull: 1 Th. 2. 5, οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, 'did we take part in,' 'came we to share in:' γίγνομαι ἐν implies the entrance into, and existence in the given thing or condition: 1 Th. 2. 14, ἐν παραβάσει γέγονεν, became involved in transgression: L. 22. 44, ἐν ἀγωνίᾳ: A. 22. 17, ἐν ἐκστάσει: 2 T. 1. 17, γενόμενος ἐν Ῥώμῃ, when he arrived in Rome and was there: Xen. *Anab.* iv. 3. 29, ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται: *Cyrop.* viii. 5. 13, ἀπιὼν ἐγένετο ἐν Μήδοις: Demosth. *de Coronâ* 95, τοῦτο γὰρ ὑπάρχειν ὑμᾶς εἰδότας ἡγοῦμαι, for I consider that you know this from the beginning.

γεωργός, tiller of the soil, husbandman: ἀμπελουργός, vine-dresser.

γνώμη, the decision formed, mind made up, resolution, *sententia*; νοῦς, perception, apprehension, way of thinking, *sensus*. γνώμη is also personal opinion, uttered upon reflection and deliberation, in opposition to ἐπιταγή, express injunction. "νοῦς intus in credendis, γνώμη sententia prolata in agendis." νοεῖν, perceive, '*merken*;' συνιέναι, understand, '*verstehen*.' "Plus est συνιέναι quam γινώσκειν. γινώσκειν est *nosse*. συνιέναι, *attente expendere*." E. 5. 17: L. 18. 34: M. 13. 13.

γνῶσις, faculty of knowing, intelligence, comprehension, insight into divine truth: ἐπίγνωσις, the act of coming to full knowledge, perfect knowledge. ἐπίγνωσις is the additional advanced instruction given subsequent to the rudimental catechetical teaching: R. 1. 28, καὶ καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, and in proportion as after trial and testing of the truth they had received, they rejected the retention of God in their mind by expanding and developing that fundamental knowledge. When λόγος and γνῶσις are distinguished from each other, λόγος means speech, utterance, power of expression: γνῶσις, spiritual intelligence and insight, doctrinal knowledge: λόγος γνώσεως, the faculty of unfolding and expounding Gospel truth. In προφητεία there is prominent the notion of inspired utterance, public declaration to all classes of hearers, oracular declaration of the Divine will, but not necessarily with regard to things to come. Dr. Vaughan remarks (R. 12. 6), "προφητεία was the most desirable of all the spiritual gifts of the early Church, (1) because unlike the gift of tongues it conveyed οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν, 1 C. 14. 1—5; (2) it was εἰς σημεῖον οὐ τοῖς ἀπίστοις (like αἱ γλῶσσαι), ἀλλὰ τοῖς πιστεύουσιν: (3) it was the means of disclosing to a hearer τὰ κρυπτὰ τῆς καρδίας αὐτοῦ, and thus of bringing him to worship God; (4) it was exercised under direct and special revelation (ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ κ.τ.λ., v. 30); but (5) it was capable of control by the possessor, for the avoidance of confusion and disorder, vv. 31, 32. It was a gift therefore (according to the proper meaning of the term προφήτης), not of *prediction*, but of *inspired preaching*; of forth-telling, not of foretelling; *prædicandi*, not *prædicendi*." In Ph. 1. 9, ἐπίγνωσις is accurate knowledge of moral and practical truth;

αἴσθησις, the power of apprehension, moral tact, perceptivity, the contrary of that dulness and inactivity of the mental sense which induces moral want of judgment and indifference. σοφία implies a divine affection of the heart, which produces a right application of the γνῶσις. (Compare Cowper, *Task*, on the contrast between Wisdom and Knowledge. See also the first poem in Tennyson's In Memoriam.) σοφία may be regarded as wisdom residing in the mind, while φρόνησις is wisdom in action, the faculty which applies the principles of wisdom. Thus φρόνησις is said to be a fruit of σοφία: LXX, Prov. 8. 1, σὺ τὴν σοφίαν κηρύξεις, ἵνα φρόνησίς σοι ὑπακούσῃ: Prov. 8. 12, ἐγὼ ἡ σοφία κατεσκήνωσα τὴν βουλὴν καὶ γνῶσιν, καὶ ἔννοιαν ἐγὼ ἐπεκαλεσάμην: Jer. 10. 12, κύριος ὁ ἀνορθώσας τὴν οἰκουμένην ἐν τῇ σοφίᾳ αὐτοῦ, καὶ τῇ φρονήσει αὐτοῦ ἐξέτεινε τὸν οὐρανόν. See Prov. 3. 19. Comp. the use of φρόνιμοι, M. 10. 16; 25. 2: φρονίμως ἐποίησεν, L. 16. 8. The seven wise men of Greece were practical men, συνετοί, rather than the σοφοί of a later age. Dicæarchus remarks (Laert. i. 40), οὔτε σοφοὺς οὔτε φιλοσόφους αὐτοὺς γεγονέναι, συνετοὺς δέ τινας καὶ νομοθετικούς. In 1 T. 6. 20, ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, oppositions of the knowledge which falsely arrogates to itself that name: "non enim vera scientia esse potest, quæ veritati contraria est."

γινώσκω implies knowledge which produces some emotion and affection of the mind; it occurs repeatedly in St. John's first Epistle. Christian πρᾶξις is the test of Christian γνῶσις. We may infer our knowledge of Christ from our obedience to Him, J. 7. 17. To know the Lord in the language of Scripture is to believe in Him, to fear, to love, to obey. ἐπίσταμαι, rest upon, implies knowledge of a lower degree, apprehend as a fact, without reflection, and sometimes only as an instinct, Jude 10. οἶδα, know as a doctrine of the Christian faith; γινώσκω, know from personal experience: 1 J. 2. 29, ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται: 1 J. 4. 16, καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν, and we by our own personal experience know, reflect upon with acquiescence and satisfaction, approve: ὃ γὰρ κατεργάζομαι οὐ γινώσκω: Ps. 1. 6, γινώσκει Κύριος ὁδὸν δικαίων. ἤδειν, εἰδότες may often be rendered 'consider,' A. 7. 18; 23. 5: R. 7. 7: E. 6. 8: C. 3. 24. In 1 Th. 5. 12 εἰδέναι means 'recognize fully,' "ut rationem et respectum habentis," analogous to יָדַע, and approximating in meaning

to ἐπιγίνωσκειν, 1 C. 16. 18. This use of εἰδέναι does not occur in classical Greek. Cf. G. 4. 9: 1 C. 8. 3: J. 10. 14.

γογγυσμός, the outward expression of sullen discontent, ill-concealed dissatisfaction: διαλογισμός, the inward disposition to murmur and object, evil thoughts, unreasonable reasoning.

δειλία, moral cowardice, 'timor' (the contrary extreme to physical cowardice is θρασύτης, foolhardiness). φόβος is a middle term, 'metus,' used both in a good and bad sense. In a bad sense it is the effect of the πνεῦμα δουλείας, R. 8. 15, the being afraid of God; in 1 P. 3. 14, intimidation. In a good sense, 'the fear of God,' *passim*: εὐλάβεια, reverence, object of fear, cautious observance resulting from salutary fear: εὐλαβής, cautious and careful in conduct, one who takes heed to the thing which is right, especially applied to pious Jews, 'devout' in A. V., which is also used as the English equivalent for εὐσεβεῖς and σεβόμενοι, proselytes to the Jewish faith: εὐσεβής, εὐσέβεια, denote practical piety of every kind in the sense of the Latin 'pius,' 'pietas,' reverence (σέβας) well and rightly directed; Angl. 'worship,' i. e. worthship: θεοσεβής, θεοσέβεια, necessarily refer to piety toward God, which is not always the case with εὐσεβής, εὐσέβεια, but in the New Testament εὐσέβεια is practically the same as θεοσέβεια, "vis pietatis in ipsâ vitâ vel externâ vel internâ" (Tittmann): ἡ πρὸς τὸν ἕνα καὶ μόνον ὡς ἀληθῶς ὁμολογούμενόν τε καὶ ὄντα Θεὸν ἀνάνευσις, καὶ ἡ κατὰ τοῦτον ζωή (Eusebius): θρησκεία, the ceremonial service of religion, the external form, of which θεοσέβεια is the animating spirit: θρῆσκος, 'religiosus,' the zealous and diligent performer of the outward service of God: δεισιδαίμων, δεισιδαιμονία were originally neutral terms, expressing respect for dead men, awe of invisible beings: πτόησις, alarm, trepidation, from the apprehension of real or imaginary dangers.

δεσπότης is applied to one who has absolute and unlimited power, as a master over slaves: κύριος implies a power subject to limitation, as a husband over his wife, as a father over his children: κύριος γυναικὸς καὶ υἱῶν ἀνὴρ καὶ πατήρ, δεσπότης δὲ ἀργυρωνήτων (Ammonius): κύριος is a title of honour. The application of δέσποτα implies greater submission: κύριε, greater respect. Hence the Greeks refused to apply the title of δεσπότης to any but the gods. As however the δεσπότης affected the character of εὐεργέτης (L. 22. 25), the slave-owner would often be gratified, if they acknowledged him as κύριος.

St. Paul applies the terms κύριοι, δεσπόται, to masters without distinction. Both terms are applied to the Father and to the Son (2 P. 2. 1: Jude 5). But δεσπότης expresses more decidedly than κύριος the absolute dominion of God over His creatures.

διάβολος, slanderer, traducer, spoken of men, 2 T. 3. 3; of women, 1 T. 3. 11; Tit. 2. 3: κατάλαλος, Theoph. Σατανᾶς is applied to any tempter or adversary of the truth, M. 16. 23. The noun in Hebrew denotes an adversary or opposer. The verb means 'to lie in wait,' 'oppose,' 'resist.' Both words are applied to the prince of the fallen angels: Rev. 12. 9, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος διάβολος καὶ ὁ σατανᾶς. The Hebrew σατανᾶς is more generic than the Greek διάβολος. The former expresses his character as an opposer of all good; the latter denotes his relation to the saints as their accuser, calumniator, traducer, Job 1. 7—12; Zech. 3. 1, 2. The sacred writers adopt all the forms of personal agency in setting forth the conduct and character of Satan. (M. 12. 26, n.)

διάκονος, attendant, one in subordinate station, a word of very extensive signification, formed perhaps from διήκω, run to serve. Applied to our Lord, L. 22. 27; to St. Paul, 2 C. 6. 4; to magistrates, R. 13. 4. ὑπηρέτης, subordinate agent, implying a superior, attendant in the synagogue, or in the council. So ὑπηρετέω, 'act for,' serve under any one. θεράπων, one who holds a confidential position, as ministers of state are servants of the crown. οἰκονόμος, home-manager, steward, chamberlain. οἰκέτης, domestic servant. δοῦλος, a slave, in the lowest grade. διακονία, especially used of ministering to the poor, A. 6. 1; 12. 25; 2 C. 8. 4; but means any kind of service; a word of wider meaning than λατρεία.

ἐπίτροπος, overlooker, guardian, one entrusted with the charge of any thing: Aristoph. *Eccl.* 212, ἐπιτρόποις καὶ ταμίαισι: Xen. *Œcum.* xii. 2, ὁ ἐν τοῖς ἀγροῖς ἐπίτροπος (*villicus*). In G. 4. 2, ἐπίτροποι and οἰκονόμοι are the guardians and stewards (slaves perhaps) who superintended the education and provided for the support of the κληρονόμος (*herus*). Ælian, *Var. Hist.* iii. 26, ἐπίτροπος καὶ τοῦ παιδὸς καὶ τῶν χρημάτων.

διδάσκαλος, master, as teacher of scholars, disciples: ἐπιστάτης, master, as the head of a company, or as the employer of workmen: κύριος, master, with reference to wife, children, servants, or as Lord of subjects. The term διδάσκαλος does not

describe any separate order in the Church, but denotes a special gift and quality distinguishing some persons in the Church. St. Paul calls himself διδάσκαλος ἐθνῶν, 1 T. 2. 7: 2 T. 1. 11, where we find the words ἀπόστολος and κήρυξ associated with διδάσκαλος. He was sent to be a herald (κήρυξ) in the degree of an Apostle (ἀπόστολος), with the endowment of supernatural gifts to be a διδάσκαλος. In A. 13. 1, διδάσκαλοι are joined with προφῆται. In E. 4. 11, τοὺς δὲ ποιμένας καὶ διδασκάλους, different names of the same class, stationary rather than missionary. ποιμένες, ἐπίσκοποι, πρεσβύτεροι, οἱ ἡγούμενοι were διδάσκαλοι possessing the χάρισμα κυβερνήσεως. The διδάσκαλοι had the gift of διδαχή, but were not invested as a body with any administrative powers and authority.

διδάσκω, διαλέγομαι, are especially applied to the instruction of believers, A. 5. 42; 20. 7. The latter is used of conversational teaching: κηρύσσω, proclaim as a herald, reiterate a solemn message or startling fact, to excite the attention of unbelievers, M. 3. 1. εὐαγγελίζομαι is a more general term, applied to private members of the Church, as well as public teachers, denoting ordinary conversation as well as public addresses, i. q., λαλοῦντες τὸν λόγον, A. 11. 19: κατηχέω, instruct orally, 1 C. 14. 19: G. 6. 6: διαμαρτύρεσθαι, to deliver their testimony thoroughly and completely.

διδαχή, διδασκαλία, the instruction of the young and ignorant, sometimes mission, ministry: παράκλησις, the exhortation of more advanced Christians, used very much as λόγος, but with especial reference to invitations, encouragements, entreaties, cheering on to Christian action: παραμυθία, persuasive power, expressive of more tenderness than παράκλησις. διδαχή (teaching) may point more to the *act*, διδασκαλία (doctrine), more to the *substance* or *result* of teaching. This sense of διδαχή is supported by Thucyd. iv. 126, οὐκ ἂν ὁμοίως διδαχὴν ἅμα τῇ παρακελεύσει ἐποιούμην. προφητεῖαι, varied declarations of the divine counsels, expositions of God's oracles immediately inspired by and emanating from the Holy Spirit.

σοφίζω marks the true wisdom which the Holy Scriptures impart: 2 T. 3. 15: Ps. 19. 7, σοφίζουσα νήπια: 105. 22, τοὺς πρεσβυτέρους σοφίσαι: 119. 98, ἐσόφισάς με τὴν ἐντολήν σου: Theoph. ἡ ἔξω γνῶσις σοφίζει τὸν ἄνθρωπον εἰς ἀπάτην καὶ σοφίσματα καὶ λογομαχίας . . . ἀλλὰ ἡ θεία γνῶσις σοφίζει εἰς σωτηρίαν.

δικαιόω, make δίκαιον, 'make out to be just,' applied to things, deem just, claim as one's right or due, desire to be done, like ἀξιόω. When spoken of persons, put in the position of δίκαιος, 'account righteous,' do a man justice, give him his due by acquitting him of the charge, or by inflicting the penalty, and thus cancelling the crime. It is in the latter sense that the Scotch used the word 'justify,' as equivalent to execute. δικαιοσύνη, the state, habit, and quality of him who is δίκαιος, the virtue which is opposed to ἀδικία, ἀνομία, R. 6. 13 : 2 C. 6. 14, and to the corrupt bias of human nature, 2 C. 11. 15 : right conduct conformable to the laws of God, 2 T. 2. 22 ; 3. 16 : Tit. 2. 12. In 1 T. 6. 11, δικαιοσύνη is joined with εὐσέβεια, of which the latter denotes practical piety, as the result of general conformity to God's law. πίστις and ἀγάπη are mentioned as the fundamental principles of Christianity : ὑπομονή, πραϋπάθεια, as the principles on which a Christian ought to act towards gainsayers and opponents. δικαιοσύνη Θεοῦ, R. 1. 17, refers to the plan devised by God for man to be just before Him, where the addition of Θεοῦ points to God Himself as the Author, the origin, the source. R. 3. 26, δίκαιον καὶ δικαιοῦντα, righteous, and imparting righteousness. "There is a broad distinction between the absolute and the relative use of δικαιοῦσθαι. It is used absolutely in regard to God, L. 7. 29 ; Christ, 1 T. 3. 16 ; men, R. 4. 2 : Ja. 2. 21. In the relative use we must distinguish between the purely judicial meaning, M. 12. 37, and the comprehensive dogmatical meaning, which includes the idea not only of forgiveness of past sins (R. 6. 7), but also of a spiritual change of heart through the inworking power of faith." Ellicott. δικαίωμα, what is ordained as just, statute, decree (Latin, 'jubeo,' 'jussum,' 'jus,' 'justum') : ordinance, L. 1. 6 : H. 9. 1. 10 : requirement, R. 2. 26 ; 8. 4 : sentence of condemnation, 1. 32 : of acquittal, 5. 16 : righteous act, 18 ; Rev. 19. 8 : δικαίωσις, the action of the legislator or judge in promulgating a decree, in declaring a person righteous, in recognizing him as such, R. 4. 25 ; 5. 18.

δόξα, manifestation of excellence, J. 2. 11, the future state of acknowledged perfection which God designs for man, R. 8. 18. 21 ; 9. 23, the sum of the true attributes or characteristics of God, J. 1. 14.

δοξάζω, recognize in true character, R. 1. 21 : J. 7. 39 :

2 Th. 3. 1: R. 11. 13. Thus L. 17. 18, διδόναι δόξαν τῷ Θεῷ, to ascribe to God His true character (J. 9. 24: A. 12. 23): J. 11. 40, ὄψῃ τὴν δόξαν τοῦ Θεοῦ, His power manifested: R. 9. 23: E. 3. 16, τὸν πλοῦτον τῆς δόξης, the fulness of his perfections:. ὄνομα, revelation of character and will, that which brings before the mind all that a person is: M. 1. 23, εἰς ὄνομα προφήτου, to acknowledge one in the character of prophet, M. 10. 41; Πάτερ, δόξασόν σου τὸ ὄνομα, manifest Thyself according to that which Thou art, J. 12. 28; a summary of the divine character or qualities, Ex. 33. 19; 34. 5—7. So 'hallowed be Thy name.'

δύναμις, inherent power, natural capacity, moral as well as physical ability, miraculous energy, divine power of speech and persuasion: ἐξουσία, delegated authority, social claim, right, privilege: ἰσχύς, physical strength, *vires*, power naturally resident in the subject: ἐνέργεια, power in action, energetic exercise, effectual operation: κράτος, power in effect, force, superiority: ἐνέργημα, a work wrought by us, and in us, combining ἐνέργεια and συνέργεια, natural works from an internal principle.

δύναμαι denotes moral power, ἰσχύω, physical ability, δύναμαι, from δύνος, equivalent to 'divinus,' 'bonus,' I make myself good, am strong enough, equal, able. The association of willingness with power, of power tempered by mercy, may be traced in R. 11. 23; 14. 4; 16. 25: 2 C. 9. 8: E. 3. 20: 1 T. 1. 12: Jude 24: H. 7. 25; 11. 19: ἰσχύω, strong in physical health and mental power, have efficacy, prevail; used of physical strength or mental validity. In the ascription, Rev. 5. 12, δύναμις, ability to effect all the purposes of rectitude and wisdom: ἰσχύς, ability brought into action: πλοῦτος, the fulness of all good: τιμή, intrinsic excellence, supreme perfection: εὐλογία, the utterance of gratitude from the universe of holy and happy beings. (See σοφία, δόξα.)

ἐξουσίαι, authorities, used for human magistrates: οἱ ἐν τέλει, L. 12. 11: Tit. 3. 1: for angelic powers, both good and evil, E. 3. 10; 6. 12: C. 1. 16; 2. 15: 1 P. 3. 22. The association of willingness with power in δύναμαι may be traced in the German 'mögen,' the meanings of which, according to Flügel, are, 'to be able,' 'to be allowed,' 'like,' 'wish,' 'desire,' 'have a mind to.'

Ἑβραῖος, a Hebrew in language, denoting superiority in

lineage and education over the Hellenists, Ph. 3. 5: Ἰουδαῖος, a Jew in his nationality, as distinguished from the Gentiles: Ἰσραηλίτης, the most honourable title, as a member of the theocracy and heir of the promises, R. 9. 4; 11. 1: A. 2. 22: 2 C. 11. 22. In A. 14. 1; 18. 4, we have Ἰουδαῖοι immediately coupled with Ἕλληνες, where the former denotes Jews by birth, as well as by faith; the latter is applied to Gentile proselytes, who had joined themselves to the Lord to serve Him, Isa. 56. 6. In A. 19. 10. 17, at a more advanced stage of the spread of the Gospel, Ἕλληνες seems to have been applied to all Gentile converts, whether they had been proselytes previously or not. So in R. 2. 9, 10. Ἑλληνισταί occurs properly only in A. 6. 1: 9. 29, Jews residing at a distance from Palestine who usually did not speak Hebrew. In A. 11. 20, it is doubtful whether we should read Ἕλληνας or Ἑλληνιστάς.

ἔγγυος, i. q. ἐγγυητής, one who gives security for the due performance of the conditions of the covenant (ἐν, γυῖον, hollow of the hand), sponsor, surety, spokesman: Ecclus. 29. 15, χάριτας ἐγγύου μὴ ἐπιλάθῃ· ἔδωκεν γὰρ τὴν ψυχὴν αὐτοῦ ὑπὲρ σοῦ: μεσίτης, mediator (μέσος, εἶμι, go), one who intervenes between two parties, 'the daysman who lays hand upon both,' Job 9. 33: intercessor, peace-maker, H. 7. 22; 8. 6: 1 T. 2. 5, τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν: H. 3. 1, τὸν ἀπόστολον, "eum qui Dei causam apud nos agit; τὸν ἀρχιερέα, qui causam nostram apud Deum agit. Hic Apostolatus et Pontificatus uno *mediatoris* vocabulo continentur." Bengel.

ἐγκαλέω, bring a formal charge, arraign, indict, the forensic term: αἰτιάομαι, allege as ground of inquiry: ἐλέγχω, convict, show to be wrong, prove guilty.

ἐγκράτεια, self-command, self-control, opposed to self-indulgence, the grace by which the Spirit controls the flesh, the restraining the passions which cause injury to one's neighbour; A. 24. 25: 1 C. 7. 9, εἰ οὐκ ἐγκρατεύονται, if they have no self-control: 1 C. 9. 25, ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, exercises self-restraint in all indulgences: πραότης, a natural mildness of disposition, an attribute of Christ, M. 11. 29: 2 C. 10. 1. The philosophers applied it to that quality by which a man retained his own equanimity. πραότης is opposed to a contentious spirit, Tit. 3. 2; to severity in dealing with culprits or opponents, G. 6. 1: 1 C. 4. 21: 2 T. 2. 24, 25: πραϋπάθεια, 1 T. 6. 11, meekness of heart and feelings: ἐπι-

εἰκεια, a habit of mildness, from considering what is due to others, reasonableness, fairness. From ἐγκράτεια will proceed ὑπομονή, endurance, submissiveness, the patience of humility, 2 P. 1. 6. Opposed to πραότης we have ὀργιλότης, irascibility: ἀγριότης, rusticity: χαλεπότης, severity. ἐπιεικής, making allowance, forbearing, not insisting on just rights, in distinction from δίκαιος. A little less than εὐπειθὴς μεστὴ ἐλέους, Ja. 3. 17, but more than ἄμαχος, not aggressive. πραότης is the outward expression of humility, having for its foundation the inward feeling, ταπεινοφροσύνη, modesty of mind. Theophylact (quoted by Trench, Synonyms, p. 207) compares πραότης with μακροθυμία. The πρᾶος remits the punishment due to the offender: the μακρόθυμος, after long deliberation, inflicts it. Compare L. 18. 7: Ecclus. 35. 22, 23. The Scriptural πραότης is an inwrought grace of the soul, under the influence of which we submit to the divine dispensations without resistance or dispute, acquiescing in the thought that the insults and injuries inflicted by men are permitted by God for the chastening and purifying of His people, 2 Sam. 16. 11. μακροθυμία is joined, R. 2. 4, with χρηστότης, and ἀνοχή, *forbearance:* M. 17. 17, ἕως πότε ἀνέξομαι ὑμῶν; "Deo tribuitur μακροθυμία, quia pœnas peccatis debitas differt propter gloriam suam, et ut detur peccatoribus resipiscendi locus." Suicer. τὸ σχολῇ ἐπιτιθέναι τὴν προσήκουσαν δίκην, Theophylact.

εἰκών, actual likeness, designed representation, vivid resemblance, *effigies*, picture, statue. σκιά, shadowy resemblance, *umbra*, sketch, outline. The σκιά is the shadow which may be cast by the statue, εἰκών. χαρακτήρ, exact correspondence, as of an impression with the seal, or of a coin with the die. σῶμα as opposed to σκιά, substantial reality. ὑποτύπωσις, primary draught, or sketch, to be afterwards filled in, a cartoon or subtracery to be afterwards painted over. εἴδωλον, a mere εἶδος: ἰδέα, an ideal phantom, *simulacrum*, a nonentity: 1 C. 8. 4, οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ, as far as it is an object of worship, it is a stone or block of wood and nothing more.

ἐκκλησία, a body of men, called out of the rest of mankind to form a society, and knit together by the closest spiritual bonds, originally an assembly of the people lawfully convened at Athens. συναγωγή, any gathering or drawing together of persons, presenting solely the ideas of collection, association. The Christians dropped the use of συναγωγή, which was per-

manently associated with Jewish worship, and appropriated ἐκκλησία as a title of honourable significance, with implied reference to those who remained in the state, out of which the members of the ἐκκλησία had been called. The συναγωγή was congregative, bringing together the members of an existing society, but excluding all others. The ἐκκλησία is aggregative, as it calls, invites, and summons men from the whole world to become its members. In Rev. 3. 9, συναγωγή expresses those who were united only in opposition to the truth. In 2 Tim. 2. 19 the Church is called ὁ στερεὸς θεμέλιος τοῦ Θεοῦ, the firm foundation of God, where θεμέλιος marks the Church of Christ and His Apostles as a foundation placed in the world, on which the whole future οἰκοδομή rests (E. 2. 20), and conveys the idea of its firmness, strength, and solidity; E. 3. 17: C. 1. 23: H. 11. 10: Rev. 21. 14. 19. θεμέλιος is properly an adjective, but is used in later writers as a substantive. Aristoph. *Aves* 1137, θεμελίους λίθους.

ἐκλύεσθαι, giving way altogether, from failure of power; ἐκκακεῖν, failure, from moral weakness, out and out faint-hearted. ἐγκακεῖν, cowardly in action, not so strong as ἐκκακεῖν.

ἔκστασις, surprise, astonishment, when the mind is carried out of or beyond itself, a trance, distraction of the mind from terror, Mk. 16. 8. In 2 C. 5. 13, ἐξέστημεν, 'we are beside ourselves,' is opposed to σωφρονοῦμεν, 'in sound mind.' The long-continued and permanent state of ἔκστασις is μανία. In J. 10. 20, the possession of a devil is associated with madness, most probably what we call fanaticism. θάμβος, awe, surprise, at a strange or unusual deed or expression, frequently the commencement of ἔκστασις, the effect produced by a preternatural or singular occurrence. θαμβέομαι, Mk. 10. 32, amazement at our Lord's majestic bearing, solemn manner, and awful aspect.

ἔλεγξις, conviction, mode of proof. ἔλεγχος, reproof, proving the contrary, proof for the refutation of error, the mental state of being convinced.

ἔλαιον, oil in its simple natural state, as generally used by wrestlers; μύρον, ointment, 'unguentum,' the base of which is oil, with the addition of aromatic ingredients, generally used by women. Hence the point of our Lord's rebuke, L. 7. 46, ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας, αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας. "Illa pretioso unguento non caput tantum,

sed et pedes perfundit; ille ne caput quidem mero oleo; quod perfunctoriæ amicitiæ fuerat." Grotius. ἀλείφειν is used of all anointings, whether with μύρον or ἔλαιον: but χρίειν is the sacred heavenly word restricted to the anointing of the Son by the Father with the Holy Ghost, used in a mystical or spiritual sense.

ἔλεος, love of pity to man, as a sufferer; χάρις, the freeness of divine love to man, as a sinner. In the divine mind ἔλεος precedes χάρις, but in the reception of the divine blessing χάρις (pardon) must precede ἔλεος (mercy). The sense of unpardoned sin must be removed before the misery of sin can be mitigated. Hence the order in 1 T. 1. 2, χάρις, ἔλεος, εἰρήνη, as ἔλεος is the effect of χάρις, and εἰρήνη the joint result from χάρις and ἔλεος. When εἰρήνη is joined with ἀσφάλεια, εἰρήνη denotes an inward repose and security, ἀσφάλεια, a sureness and safety that is not interfered with, or compromised by outward obstacles. The idea of compassion for misfortune and suffering is prominent in ἐλεήμων, and in the cry for mercy, ἐλέησον. But where the sufferer is deeply impressed with a sense of his guilt, ἱλάσκομαι, ἵλεως are used in order to express the necessity of expiation, or divine interposition. Hence the prayer of the publican (L. 18. 13) was not ἐλέησον, but ἱλάσθητί μοι τῷ ἁμαρτωλῷ. The idea of guilt is not necessarily connected with ἔλεος. ἵλεως is applied to the Creator only (see Alford, H. 8. 12), ἔλεος is ascribed to the creature as well. The root of ἔλεος and ἵλαος is the same, but two words are used to express the essential difference between the feeling of pity in God and in man. οἰκτιρμός (connected with οἶ, οἶκτος) expresses subjective sympathy and distress on witnessing misfortune and calamity. C. 3. 12, σπλάγχνα οἰκτιρμῶν.

ἔνδειξις, showing forth, process of discovering, method of demonstrating, indication; Ph. 1. 28: R. 3. 25. ἔνδειγμα, the substance of the matter demonstrated, palpable evidence, recognized token, 2 Th. 1. 5.

ἐνθύμησις, imagination, secret desire or motive, passing thought. ἔννοια, serious intent, though never executed.

ἐντολή, a single precept, νόμος, a code of precepts; R. 13. 9, 10; ἐντολαί, moral injunctions, prohibitions; δικαιώματα, positive ordinances, rites and ceremonies, L. 1. 6; δικαίωμα, judicial sentence of acquittal or condemnation; R. 5. 6; Rev. 15. 4. δόγμα, *placitum*, 'id quod placet,' ὃ δέδοκται: a decree which

derives its force not from any conformity to the foundation of words, but from the authority by which it is promulgated. δόγματα, positive edicts, accidental, circumstantial, local and temporary.

ἐπιστήμη, knowledge of facts, natural or acquired; σοφία, the higher faculty of making a right use of knowledge. (See on γνῶσις.) σοφία, the general gift of illumination; ἀποκάλυψις, the more special gift of insight into the divine mysteries, E. 1. 17. φύσις, that which is inherent, innate, fixed and implanted from the first, in opposition to that which is accessional, superinduced, accidental.

ἐργάζομαι, work, labour, especially for livelihood. Applied to agriculture and general business, follow any pursuit. The exhortation of the Apostle, 1 Th. 4. 11, derives additional force from the consideration that the inhabitants of Thessalonica were engaged in mercantile and industrial callings, as handicrafts-men and artificers. These too he exhorts ἡσυχάζειν, which marks a sedate and tranquil spirit (1 Tim. 2. 2), in contrast to the excited and unquiet bustle: περιεργάζεσθαι, 2 Th. 3. 11, that attends ill-defined or mistaken religious expectations, 2 Th. 3. 11, 12. ἐργασία, effort, occupation, gain. ἀγωνίζομαι, exert oneself as a combatant in the public games, strive, contend. ἀγωνία, contest, conflict of mind.

εὐγενής, well-born, noble-minded, *ingenuus*, implying good qualities of disposition, as well as nobility of birth. εὐσχήμων, one of good condition, of reputable position. εὐσχημόνως, with propriety of outward conduct, with decent gravity and seemly deportment (εὐλαβῶς, σεμνῶς), associated with κατὰ τάξιν, 1 C. 14. 40; contrasted with ἀτάκτως, 2 Th. 3. 6.

εὐλογητός, blessed, applied to God only; μακάριος, happy, applied to men; μακαρίζω, call happy; μακαρισμός, the pronouncing of blessing; εὐλογημένος is applied to man, and in LXX occasionally to God, but εὐλογητός never to man. In 1 T. 1. 11; 6. 15, μακάριος is applied to God, to exalt the glory of the Gospel, expressing not only His own immutable and essential perfections, but the riches of His mercy in this dispensation to man.

ζῆλος, in a good sense, ardour, zeal for the cause of another, emulation to imitate superior worth; in a bad sense, heart-burning, envy, jealousy. πρῶτον μὲν ζῆλος, ἀπὸ ζήλου δὲ φθόνος, Plato. φθόνος is always used in a bad sense, jealousy of

another's success, depreciation of his worth, envy of his excellence; called ὀφθαλμὸς πονηρός, Mk. 7. 22. In G. 5. 21, φθόνοι, φόνοι are associated by sound and sense, as envy led to the first murder. Aristotle uses ζῆλος as equivalent to παροξυσμὸς ἀγάπης, the emulation by which a man laments and endeavours to repair his own deficiencies. "Malitia (κακία) malo delectatur alieno; invidia (φθόνος) bono cruciatur alieno; dolus (δόλος) duplicat cor; adulatio (ὑπόκρισις) duplicat linguam; detractio (καταλαλιά) vulnerat famam." (Augustine ad 1 P. 2. 1.)

ζωή, vital principle, physical life, opposed to θάνατος, welfare, happiness, eternal life. βίος, the period of life, the means of living, the manner in which life is spent. ζωή expresses the existence of plants and animals as well as men. βίος denotes properly the existence of men only, and the life they lead. But βίος is restricted to the life of men on earth, and is consequently inferior to ζωή, as descriptive of their highest blessedness as heirs of salvation. βιωτικά is used in contrast to ἀγγέλους, 1 C. 6. 3; τὸν βίον τοῦ κόσμου, the world's good things: 1 J. 3. 17, ζωὴ αἰώνιος. 1 J. 3. 15. He who is not ready to bestow some portion of the βίος τοῦ κόσμου in love to his brethren, has no reasonable hope of the ζωὴ αἰώνιος. ψυχή, animal life in this world, is opposed to ζωή, life in the world to come: L. 17. 33, ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν, ζωογονήσει αὐτήν: J. 12. 25, ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν: Rev. 8. 9, ἀπέθανε . . . τὰ ἔχοντα ψυχάς, those who held fast animal life died in body and soul. θάνατος is used in three general senses. Objectively, as a personal adversary and enemy of Christ and his kingdom, 1 C. 15. 26; a spiritual state or condition, including the notions of evil and corruption, 1 J. 3. 14; a power and principle pervading and overshadowing the world, H. 2. 14; 1 T. 1. 10. θάνατος, as a known and ruling power, has generally the article; ζωή and ἀφθαρσία, as recently revealed, are anarthrous: ἀφθαρσία explains and characterizes ζωή with reference to its imperishable and incorruptible nature, 1 P. 1. 4, and its complete exemption from death, Rev. 21. 4. Compare R. 2. 7.

ἡγεμών, the title given to the proconsular governors of the Roman provinces, under whom the ἐπίτροπος, or procurator, was appointed for separate districts. The ἐπίτροπος had charge

of the revenue, and a judicial power in matters relating to finance; but in a portion of a large province, where the *ἡγεμών* could not reside, he had the power of inflicting capital punishment. *ἡγεμονία* is properly any delegated authority, but is used to express the Roman imperial authority. *ἡγεμών* is the general word for all governors, whether proconsul, legate, or procurator.

ἡσύχιος, meek and gentle, in a passive sense, who bears calmly the annoyances and vexations caused by others: *πραΰς*, meek and gentle, in an active sense, who does nothing to try the patience of others. Bengel, ad 1 P. 3. 4. See on *ἐγκράτεια*. *ἡσύχιος*, contrasted with *ἤρεμος*, is tranquillity arising from within: Plato, *ἡσύχιος ὁ σώφρων βίος*. *ἤρεμος* denotes tranquillity arising from *without*, "qui ab aliis non pertinebatur:" Plato, *ἠρεμία ψυχῆς περὶ τὰ δεινά*: 1 T. 2. 2. *ἡσυχάζειν* (1 Th. 4. 11) marks the sedate and tranquil spirit which stands in contrast to the excited bustle (*περιεργάζεσθαι*, 2 Th. 3. 11) that often marks ill-defined or mistaken religious expectation.

θειότης, divinity, the property of *θεότης*. *θεότης*, deity, the being in whom *θειότης* of the highest order resides. Different ways of spelling the same word settle themselves into words of different meanings. Compare *ἀνάθεμα*, *ἀνάθημα*. *θράσος*, boldness: *θάρσος*, foolhardiness: *θράσος δὲ θάρσος πρὸς τὰ μὴ τολμητέα*, *Gregory Naz.* *Hospes* and *hostis* were originally the same word, a stranger, one who might prove a friend or a foe.

θεωρέω, behold an object present, contemplate a thing as actually done, L. 10. 18: I regard you, A. 17. 22: *ὄπτομαι*, see an object appearing, J. 16. 16: *ὤφθην, ὀφθήσομαι*, show myself, A. 26. 16. Dr. Wordsworth remarks that *ὄπτομαι* is the more modest word. St. Paul uses *ὄψεσθε*, A. 20. 25; but the disciples use *θεωρεῖν*, A. 20. 38. St. Paul would not say that his own *πρόσωπον* was *ἄξιον θεωρίας*. Compare *ὁράω*.

θιγγάνω, touch slightly, finger: *ἅπτομαι*, cling to, fasten oneself on, handle closely: *ψηλαφάω*, feel after, even without touching, touch the surface of any material object, capable of being felt.

θνητός, mortal, subject to death, the universal condition of living creatures: *νεκρός*, dead, either physically or spiritually.

θυμός, the mind as regards the passions: *νοῦς*, the mind as regards the intelligence: *θυμός*, the turbulent commotion of

the mind (*θύω*, rage): *excandescentia;* "Ira nascens et modo desistens," Cicero. Passion at its commencement: 'iracundia,' irritation, fretfulness, the mental excitement produced by *πικρία*. *ὀργή*, an abiding, settled habit of mind, with the purpose of revenge in man: *ira inveterata*, i. q. *μῆνις*, God's holy hatred of sin, which reveals itself in His punitive justice, R. 1. 18: *ὀργή*, the heat of the fire: *θυμός*, the bursting forth of the flame: Rev. 16. 19; 19. 15, *θυμὸς ὀργῆς, iræ excandescentia.* Ammonius, *θυμὸς μέν ἐστι πρόσκαιρος· ὀργὴ δὲ πολυχρόνιος μνησικακία.* *θυμός* differs from *ὀργή* both in its rise, as more sudden (L. 4. 28: A. 19. 28), and its nature, as less lasting: Wisd. 48. 10, *κοπάσαι ὀργὴν πρὸ θυμοῦ*, to appease anger before it blazed forth. So *παροργίζω*, chafe, work into a passion: *θλῖψις*, the act by which a man is cast down and dashed to the ground, pressure from affliction, tribulation, as of a heavy weight rolling over one: *στενοχωρία*, the effect on the object, the straitness to which a man is reduced by continual pressure and restraint: R. 2. 8, 9: Ja. 1. 19: E. 4. 31, a stronger word than *θλῖψις*: 2 C. 4. 8, *θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι.* The opposite of *εὐρυχωρία*: Ps. 31. 8, *οὐ συνέκλεισάς με εἰς χεῖρας ἐχθροῦ· ἔστησας ἐν εὐροχώρῳ τοὺς πόδας μου.* With *θλῖψις* is connected *διωγμός*, 2 Th. 1. 4. *θλῖψις* is the more general and comprehensive term; *διωγμός*, the more special. "*Θλῖψις* injurias complectitur quas Judæi et ethnici Christianis propter doctrinæ Christianæ professionem imposuerunt, ut verbera delationes vincula relegationem. Notione suâ *ὁ διωγμός* a *τῇ θλίψει* differt, ita ut hoc vocabulum latius quam illud pateat A. 8. 1: M. 13. 21." Fritz.

θυρεόν, the large oblong or oval shield, 'scutum,' properly like a *θύρα*, door: *ἀσπίς*, a lighter shield, 'clypeus.'

θυσία, a sacrifice which requires the intervention of a priest: *προσφορά*, an offering which can be presented without a priest. Hence R. 15. 16, *ἡ προσφορὰ τῶν ἐθνῶν*, the offering presented by the nations. With reference to our Lord, *θυσία* marks His atoning death: *προσφορά* marks the life of obedience, which was an antecedent qualification for the *θυσία*, E. 5. 2. Believers are exhorted to present their bodies, *θυσίαν ζῶσαν*, R. 12. 1: *ἀνενέγκαι πνευματικὰς θυσίας*, 1 P. 2. 5, where the adjective marks the figurative character of the sacrifice in contrast to the dead victims offered under the law, which required the intervention of human priests. In H. 5. 1; 9. 9,

δῶρα is joined with *θυσίαι*, where the latter denotes trespass offerings, all those in which an animal was slain in sacrifice: *δῶρα*, all other offerings. The notion conveyed by *δῶρα* is that of appeasing: by *θυσίαι*, that of making expiation. *ἱλαστήριον*, the mercy-seat in the tabernacle (compare *ἱλασμός*, 1 J. 2. 2; 4. 10), a propitiation, that which propitiates by expiation of sin, that which makes it consistent for God to pardon. (Compare *ἀγοράζω*, *ἔλεος*.) Dr. Vaughan remarks on *θυσίαν*, R. 12. 1, a sacrifice not of expiation (in which sense it is applied only to Christ, as E. 5. 2: H. 9. 26; 10. 12, &c.), but of thankfulness, used with reference to almsgiving, Ph. 4. 18: H. 13. 16: to thanksgiving, H. 13. 15: and to a Christian life generally, here, and 1 P. 2. 5. The service of the *living body* implies that of the soul also; and the choice of the word *σώματα* indicates the importance attached in the Gospel to the body, and precludes the notion of a merely imaginative or sentimental religion, as distinguished from one of self-denying and rigorous obedience.

ἰδιώτης, a private person, as opposed to a public magistrate, or a professor of art or science: *ἀγράμματος*, one who has received no regular education in a recognized school of learning.

ἱερόν, the whole edifice, with all the land attached (*τέμενος*), and the dwellings of the priests, 'templum:' *ναός*, the sanctuary, 'ædes,' i. e., the holy place and the Holy of holies: *θυσιαστήριον*, altar of the true God: *βωμός*, heathen altar. In the Epistles and Apocalypse *ναός* designates the Church of God, not the literal Temple at Jerusalem. *ἱερατεία* denotes the *service* of the priest: *ἱερωσύνη*, the *office* and *power*: Aristoph. *Pol.* vii. 8, *τὴν περὶ τοὺς θεοὺς ἐπιμέλειαν ἣν καλοῦσιν ἱερατείαν*: Hdt. iii. 142, *ἱερωσύνην . . . αἱρεῦμαι αὐτῷ τε ἐμοὶ καὶ τοῖσι ἀπ' ἐμεῦ αἰεὶ γινομένοισι*. (Alford, H. 7. 5.) *ἱερός* is never applied to persons, but only to things, and does not express moral qualities.

ἱμάτιον, the outer garment, 'pallium:' *χιτών*, the inner vest, 'tunica.'

καιρός, appointed season, occasion, time of occurrence, time characterized by events: *χρόνος*, duration, time in general, the time for which any thing lasts: *χρόνοι*, years: *καιρός* is *ἀκμὴ χρόνου*, 'punctum temporis,' point of time: 1 P. 4. 17, *ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρῖμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ*: season, *καιρός*,

not χρόνος, suggesting the comfortable reflection that the tyranny of the enemy will soon be overpast, Ps. 57. 1. καιρός differs from *time* in the two points of (1), limited duration; and (2), a definite object, R. 13. 11. Used by LXX to express seasons of the festivals: Lev. 23. 4: 2 Chron. 8. 13, τοῦ ἀναφέρειν κατὰ τὰς ἐντολὰς Μωυσῆ . . . τρεῖς καιροὺς τοῦ ἐνιαυτοῦ. So G. 4. 10. In a few passages καιρός is nearly synonymous with χρόνος. In 1 T. 4. 1, ὑστέροις καιροῖς points only to a period future to the speaker: οἱ ἀκόλουθοι χρόνοι, in the apostasy of the present the Apostle sees the commencement of the fuller apostasy of the future. ἐσχάταις ἡμέραις, 2 T. 3. 1: 2 P. 3. 3: Ja. 5. 3, points more specifically to the period immediately preceding the completion of the kingdom of Christ. "The exact meaning of the term χρόνοι αἰώνιοι in 2 T. 1. 9 is, 'from all eternity,' stronger perhaps than πρὸ καταβολῆς κόσμου, E. 1. 4, before times marked by the lapse of unnumbered ages, times which reached from eternity (ἀπ' αἰῶνος) to the coming of Christ, *in* and *during* which the μυστήριον lay σεσιγημένον, R. 16. 25." (Ellicott.)

καταγινώσκειν is a middle term, lying between κατηγορεῖν, to accuse, and κατακρίνειν, to pronounce a formal, judicial condemnation. καταγινώσκειν is to be explained from γινώσκειν, to know and take cognizance of, and from its opposite, συγγινώσκειν, to pardon. In G. 2. 11: Deut. 25. 1, it is opposed to δικαιοῦν, to pronounce just, acquit: Ecclus. 14. 2, μακάριος οὗ οὐ κατέγνω ἡ ψυχὴ αὐτοῦ.

καταρτίζω involves the notion of positive defect, which requires to be repaired, as the mending a net, refitting a ship, setting a limb. L. 6. 40, κατηρτισμένος, one who is thoroughly taught, 'eruditus,' removed from his state of ignorance: E. 4. 12, πρὸς τὸν καταρτισμόν, looking to the thorough instruction of the saints: 1 C. 1. 10, κατηρτισμένοι, fitted in one to another, well adjusted, so that there be no σχίσματα: G. 6. 1, help to amend: 1 Th. 3. 10, to repair the defects of your faith: 1 P. 5. 10, will rectify your defects. τελειόω, τέλος, τέλειος, involve the negative imperfection of those who have still an object in view, a purpose not fully realized. R. 10. 4, τέλος νόμου, the designed termination to which νόμος points, and in which it is fulfilled. Thus the Gospel is τέλειος, Ja. 1. 25, as it is the consummation of Judaism, the end proposed by the rites and ceremonies of the Levitical dispensation, R. 10. 4.

The law wrought no completion, i. e. could not accomplish its own *τέλος*, H. 7. 19: gifts and sacrifices could not effect the worshippers' object as regards the conscience, H. 9. 9: out of works faith attained maturity, Ja. 2. 22: on the third day I finish my course, I accomplish my end, L. 13. 32. So H. 2. 10, to make the Author of their salvation accomplish His end, consummate His design by means of suffering: H. 5. 9, having accomplished the proposed end. (See *ὁλόκληρος*.) The technical meaning of *καταρτίζω* is, 'reponere in artu luxata membra,' e. g. to reduce a dislocated shoulder. In the simple ethical sense, we have, Hdt. v. 28, *καταρτίζειν Μίλητον*: Stobæus, *καταρτίζειν φίλους διαφερομένους*: Greg. Naz., *πόθεν οὖν ἄρξομαι καταρτίζειν ὑμᾶς, ἀδελφοί;*

καρδία, the seat of the desires, feelings, affections, R. 1. 21; the mental, perceptive faculty, 2 C. 3. 15; the conscience or mind, exercised as matters of moral obligation, M. 13. 15: J. 12. 40. "In Hebrew there is no appropriate word for conscience. לֵב, רוּחַ, are both used, Prov. 4. 23; 18. 15: Eccl. 7. 22, conscience acts between God and man; as a servant, to obey God; as His minister, to issue His commands to man: *διάνοια*, the thinking, sentient faculty, the inward disposition, the spiritual man, as distinguished from the mere sensorium, which receives impressions from without." (Alford, H. 8. 10.) *σύνεσις*, putting together in the mind, comprehension, discernment; the faculty by which we mentally apprehend, and are enabled to pass judgment upon what is presented to us: *συνείδησις*, consciousness, conscience, A. 23. 1; 24. 16: 1 P. 2. 19; 3. 16. 21.

"*κείρειν* simpliciter notat partes capillorum nummorum demere; *ξυρεῖν* vel *ξυρᾶν* ad cutem usque novaculâ detondere." *κείρεσθαι*, to poll the hair, to cut it short by scissors or shears: *ξυρήσασθαι*, to shave the hair off with a *ξυρόν*, or razor, so that the skull appears.

κενός refers to contents, 'das Gehaltlose,' 'inanis.' *μάταιος* refers to results, 'das Erfolglose,' 'vanus.'

κήρυγμα, the matter preached, the thing proclaimed: *ἀκοή*, the spiritual faculty and function of hearing: *ἀκοὴ πίστεως*, the hearing ear of faith. The Gospel preached (*τὸ κήρυγμα*) is called the word of hearing, *ὁ λόγος τῆς ἀκοῆς*, in order to bring out more clearly the duty of all men to hearken to it; the word which was uttered in order to be heard.

κλαίω, wail, not only with the expression of tears (δακρύω, J. 11. 35), but also with every external expression of grief. Hence κλαίειν is joined with ἀλαλάζειν, Mk. 5. 38: ὀλολύζειν, Ja. 5. 1: θορυβεῖν, Mk. 5. 39: πενθεῖν, 16. 10. θρηνεῖν, θρέομαι, shriek generally, of women: θρῆνος, dirge, like the Gaelic 'coronach,' or the Irish 'wake,' used of hired mourners wailing for the dead: κόπτομαι, strike the breast in loud expressions of grief: κοπετός, wailing, attended with beating the breast.

κλίνη, couch, sofa, for the rich: κράββατος, litter, mattress, for the poor; Latin, 'grabatus.'

κλέπτης, the thief who steals by fraud and in secret; Latin, 'fur:' λῃστής, the robber who plunders by violence and open force: λῃΐς, λεία, booty, 'latro.' This meaning of λῃστής should be preserved in M. 21. 13; 26. 55: L. 10. 30; 23. 39—43.

κόλασις, 'castigatio,' has naturally a milder use than τιμωρία, 'ultio:' διαφέρει δὲ τιμωρία καὶ κόλασις· ἡ μὲν γὰρ κόλασις τοῦ πάσχοντος ἕνεκά ἐστιν· ἡ δὲ τιμωρία, τοῦ ποιοῦντος ἵνα ἀποπληρωθῇ, Aristotle, *Met.* i. 10. Thus τιμωρία is aid in satisfying vengeance, the guardianship and protectorate of honour (τιμή, αἴρω): κόλασις has reference to the correction and improvement of the offender; but as κόλασις αἰώνιος is no temporary discipline, it is clear that κόλασις in Hellenistic Greek had acquired the severer sense of punishment, without implying the idea of effecting a reformation. But Aristotle's definition still holds good, as in κόλασις there is predominant the relation of the punishment to the offender: in τιμωρία, its relation to the party offended.

"κρῖμα of itself is never any thing else than *judicium*, yet it still will admit of some modification in meaning from the context." Fritz., Rom. i. 94. "κρῖμα διαβόλου may be either gen. *subjecti*, 'the accusing judgment of the devil,' or gen. *objecti*, 'the judgment passed upon the devil.' In the former case κρῖμα has more the meaning of 'criminatio:' in the latter, of 'condemnatio.' But there is no satisfactory instance in which κρῖμα has the former meaning in the New Testament, and as κρῖμα is elsewhere found only with a gen. *objecti*, R. 3. 8: Rev. 17. 1, we decide in favour of the latter interpretation. The force of the allusion must be looked for, not in the extent of the fall, but in the similarity of the circumstances; the devil

was once a ministering spirit of God, but by insensate pride fell from his hierarchy." (Ellicott, 1 T. 3. 6.)

αὐτοκατάκριτος, 'self-condemned,' the reason why he is left to himself; he has been warned twice, and now sins against light: *οὐ γὰρ ἔχει εἰπεῖν ὅτι οὐδεὶς εἶπεν, οὐδεὶς ἐνουθέτησεν.* Chrysost. The aggravating circumstance is not that the man condemns himself directly and explicitly, as this might be a step to recovery, but that he condemns himself indirectly and implicitly, as acting against the law of his mind, and doing in his own particular case what in the general he condemns, Tit. 3. 11.

κόπος is joined together with *μόχθος*, 2 C. 11. 27: 1 Th. 2. 9: 2 Th. 3. 8. "*κόπος* represents the act of hewing wood: *μόχθος* is the act of carrying logs after they have been hewn (*ἄχθος*). *κόπος* expresses energy of action: *μόχθος* indicates patience in bearing" (Wordsworth, 1 Th. 2. 9). *κόπος* marks the toil on the part of the suffering it involves: *μόχθος*, on the side of the magnitude of the obstacles it has to overcome.

κόφινος, wicker basket, the Jewish travelling basket, 'pannier:' *σπυρίς*, one of a larger kind, for storing grain, provisions, capacious enough to contain a man, A. 9. 25.

κρύπτω is applied to that which is already out of sight, hide passively, keep concealed: *καλύπτω*, cover over, as with a veil, hide, actively and intentionally, applied to the hiding of sin, the putting it out of sight by Him who has power (*ἀφιέναι*) to dismiss or remit it: Ps. 85. 2, *ἀφῆκας τὰς ἀνομίας τῷ λαῷ σου, ἐκάλυψας πάσας τὰς ἁμαρτίας αὐτῶν*: M. 11. 25, *ἀπέκρυψας*, thou keepest hidden; *ἀπεκάλυψας*, thou removest the veil.

μυστήριον, a truth formerly hidden, but now revealed, or a secret capable of being told, the very reverse of what we now understand by *mystery* (*κεκρυμμένον*, M. 13. 35): *μύστης*, one initiated, one who is acquainted with things which are unknown to others; truths which cannot be known till they are revealed, not truths which must always be unintelligible. Dr. Vaughan, on R. 11. 25, thus classifies its references: (1) to the Gospel itself, Mk. 4. 11: R. 16. 25: 1 C. 2. 1. 7: E. 1. 9; 6. 19: C. 1. 26, 27; 2. 2; 4. 3: 1 T. 3. 9. 16: Rev. 10. 7; (2) to the various parts and truths of the Gospel, M. 13. 11: L. 8. 10: 1 C. 4. 1; 13. 2; (3) to the admission of the Gentiles, E. 3. 3: the connexion between Christ and His Church, E. 5. 32: the change (without death) of the living at the time of the resurrection,

1 C. 15. 51: the future conversion of Israel, R. 11. 25: the predicted embodiment and revelation of evil, 2 Th. 2. 7; certain symbols in the Apocalypse, Rev. 1. 20; 17. 5. 7. Bishop Ellicott remarks on 1 T. 3. 9 (*τὸ μυστήριον τῆς πίστεως*), that *πίστεως* is apparently a pure possessive genitive, that to which the *μυστήριον* appertained; the truth hitherto not comprehensible, but now revealed to man, was the *property*, *object*, of faith, that on which faith exercised itself. So very similarly, *τὸ μυστήριον τῆς εὐσεβείας*, the mystery which belonged to, was the object contemplated by, godliness, the hidden truth which was the basis of all practical piety. *πίστις* is faith considered *subjectively*, not *objective* faith, a very doubtful meaning in the New Testament.

λαλιά, utterance, talk, present discourse: λόγος, subject-matter of discourse, the thing taught, J. 8. 43. λαλεῖν (Hesychius, *φθέγγεσθαι*) points merely to sound and utterance; λέγειν, to *purport*. λαλεῖν is sometimes used where λέγειν would appear more natural, but λέγειν is never used for λαλεῖν. λαλεῖν expresses the general idea of talking, whether reasonably or otherwise, loose, indefinite, unconnected utterance, and may be said either of a sane or insane person, the prattling of a child, or the speech of an adult. λέγειν implies speaking in a rational intelligent manner. In R. 3. 19, λέγει denotes the language or statement of the Scriptures: λαλεῖ, the utterance of that language to any particular age, body of men, or individual: *παῤῥησία*, openness or boldness of speech, Mk. 8. 32: A. 4. 13, that confidence and boldness of spirit with which the believer is permitted to approach his heavenly Father, H. 4. 16: 1 J. 2. 28; 3. 21 (*ἄδεια*): assured expectation of final reward, 1 J. 4. 17.

λατρεύειν, serve for hire: λάτρις, hired servant, transferred, in classical Greek, from the service of men to the service of their gods. In LXX λατρεύειν expresses the service of the true God, as of heathen divinities. "λατρεία ea dicitur servitus quæ pertinet ad colendum Deum," August. λειτουργεῖν, to serve the state in a public office or function: λεῖτος (λαός) ἔργον, transferred also to the ministry of the gods. The Christian Church preferred λειτουργεῖν and its derivatives to λατρεύειν, λατρεία, as the words connected with λειτουργεῖν were less haunted with the clinging associations of heathenism. λατρεύειν, λατρεία, express the duty of all men, and are demanded of the whole people. λειτουργεῖν, λειτουργός, λειτουργία,

denote the special offices and ministries of those who are solemnly set apart as the priests and Levites, as the Apostles, prophets, and pastors in the Christian Church, as well as the great High Priest: τῶν ἁγίων λειτουργός, H. 8. 2. λατρεύειν and λατρεία are also applied to official ministries (H. 9. 1. 6), for every λειτουργία is a λατρεία, though every λατρεία is not a λειτουργία. λειτουργός, a public functionary, one who acts in behalf of a community as a public character. R. 1. 9, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, to whom the sacrificial worship which I offer is inward and spiritual, namely, the devotion of myself to the preaching of the Gospel of His Son. Vaughan.

λούω, bathe, wash the whole body: νίπτειν, wash a part of the body, as the extremities, hands, or feet: πλύνειν, wash inanimate things, as garments, Lev. 14. 9: Num. 19. 7. 10: nets, L. 5. 2. These distinctions may be observed in Lev. 15. 11, ὅσων ἐὰν ἅψηται ὁ γονορρύης καὶ τὰς χεῖρας οὐ νένιπται ὕδατι, πλυνεῖ τὰ ἱμάτια καὶ λούσεται τὸ σῶμα ὕδατι: J. 13. 10, ὁ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι. So λουτρόν, laver, bath: νιπτήρ, basin.

λύχνος, lamp: φῶς, the light proceeding therefrom. So prophecy is compared to λύχνος, 2 P. 1. 19: φῶς λύχνου, Rev. 18. 23. φωστήρ, a means of giving light, as a window or door (θυρίς), the heavenly luminaries, applied to Christians, Ph. 2. 15. φωσφόρος, light-bringing, lucifer, the star that precedes the rising of the sun, emblematic of the dawn of spiritual light and happiness: φωτεινός, full of light: φωτίζω, give light to, enlighten, bring to light, impart moral and spiritual light. John the Baptist was the lamp that was lit, and giving light, ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων: our Lord the φῶς ἀληθινόν, J. 1. 9. λαμπάς ought uniformly to be translated '*torch*.'

μαλακία, incipient complaint, *lit.* softness, opposed to καρτερία, endurance: ἀσθένεια, want of strength or energy, infirmity, feebleness: νόσος, confirmed disease.

μεριστής, arbitrator, umpire, like the διαιτηταί at Athens, a kind of jury selected by the disputants to try petty causes: δικαστής, juryman, like Lat. 'judex:' κριτής, presiding judge, Lat. 'prætor.'

μεταμέλομαι, alter one's purpose, denoting change of feeling, the anxiety consequent on a past transaction, remorse, some-

times implying a return to a right state of mind, 'pœnitet,' 'piget:' *μετανοέω*, change one's views for the better, implying the sorrow by which sin is forsaken; Lat. 'resipisco,' 'recover one's senses,' come to a right understanding: *μετάνοια*, conversion ('transmentation,' Coleridge), the sanctified effect of *μεταμέλεια* or *λύπη κατὰ Θεόν*, 2 C. 7. 8, 9; 'resipiscentia,' the growing wise. Dr. Wordsworth thus expresses the difference: "*μετάνοια*, change of mind, belongs only to the good; *μετάμελεια*, pain of mind, belongs to evil men, as well as good. Peter *μετανοεῖ* as well as *μεταμέλεται*. *Μετανοέω* begins with *μεταμέλεια*, but at length delivers from *μεταμέλεια*, whereas *μεταμέλεια* without *μετάνοια* continues to eternity:" R. 11. 29, *ἀμεταμέλητα τὰ χαρίσματα*, incapable of being revoked or changed: 2 C. 7. 10, *μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον*. *μετανοεῖν* is followed by *ἐκ*, Rev. 2. 21, 22; 9. 20, 21; 16. 11, showing a complete change of mind, displaying itself in turning from previous acts, and out of a former mode of life to a new and different practice and habit of existence.

μολύνω, besmear as with mud and filth. Aristotle speaks of swine, *τῷ πηλῷ μολύνοντες ἑαυτούς*. Lat. 'inquinare,' 'spurcare.' *μιαίνειν*, stain with colour, as the staining of glass or ivory: *Il.* iv. 141, *ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μιαίνῃ*. Lat. 'maculare.' *μιαίνειν* is not necessarily taken in a dishonourable signification, though it is frequently used to express the profane or unhallowed use of any thing. There is the same difference between *μιαίνειν* and *μολύνειν* as between 'macula,' 'labes,' 'spot,' 'blot.' But in the figurative sense the expression *μιάσματα τοῦ κόσμου*, 2 P. 2. 20, becomes equivalent to *μολυσμὸς σαρκός*, 2 C. 7. 1.

μορφή, form, abstractedly, without reference to any other object, applied to *Θεοῦ*, as well as *δούλου*, Ph. 2. 6, 7: *ὁμοίωμα*, shape, implying resemblance to other objects of the same kind: *σχῆμα*, outward figure, shape, mien: *μόρφωσις*, embodiment, form without substance: *μόρφωσιν εὐσεβείας*, 2 T. 3. 5.

νέος is a person or thing in a new or youthful condition, as contrasted with the same person or thing in a state of old age or decay. *καινός* is a person or thing in a new state, as distinguished from another person or thing in an old condition. *καινός* refers to the operation of an external agent; *νέος* describes rather the inner growth or change of a natural object. Thus the *οἶνος* is *νέος*, but the *ἀσκοί* are *καινοί*, Mk. 2. 22. The

work of *ἀνακαίνωσις* is performed by the external operation of the Holy Ghost on the inner life. The *καινὸς ἄνθρωπος* is said to be *κτισθείς*, and the *νέος ἄνθρωπος* is said to be *ἀνακαινούμενος*, C. 3. 10. The *καινὸς ἄνθρωπος* is *καινὴ κτίσις*, G. 6. 15. But *ἀνανεοῦσθαι* is a duty which we owe to our own moral and spiritual being, E. 4. 23. The heavens which will be made new are *καινοί*, and Christ by His mediatorial power and grace makes all things *καινά*. (From Wordsworth, on E. 4. 23.) In cases, however, where the old is better than the new, *καινός* may express the novel and strange, as contrasted with the known and familiar. In Mk. 1. 27, *καινὴ διδαχή* meant any thing but praise. Socrates was charged with introducing into Athens *καινὰ δαιμόνια*, elsewhere called *ἕτερα δ.*: in A. 17. 18, *ξένα δαιμόνια*. "The covenant of which Christ is the Mediator is a *διαθήκη νέα*, as compared with the Mosaic covenant given nearly two thousand years before; it is a *διαθήκη καινή* as compared with the same effete with age, from which all vigour, energy, and strength had departed. There is the same distinction between *νέος* and *καινός* as between 'recens' and 'novus.' *νέος*, like 'recens,' refers to time; *καινός*, like 'novus,' to state or condition. The same distinction is claimed for 'nouveau' (*νέος*) and 'neuf' (*καινός*). 'Ce qui est *nouveau* vient de paraître pour la première fois; ce qui est *neuf* vient d'être fait et n'a pas encore servi. Une invention est *nouvelle*, une expression *neuve*.'" (Archbishop Trench, Synonyms, Second Series.)

νήπιος, a babe, without the power of speech, an infant, a minor. *βρέφος*, a child, while yet in the womb (*ἔμβρυον*), the new-born babe. *ἀπὸ βρέφους*, 2 T. 3. 15, from the cradle, where *νήπιος* would have been inappropriate, as *νήπιος* means 'one not yet of full age,' G. 4. 1. Both words express the young convert, the disciple in an undeveloped immature state. In 1 P. 2. 2, *ὡς ἀρτιγέννητα βρέφη*: L. 18. 15, *προσέφερον αὐτῷ καὶ τὰ βρέφη*, their very babes. In H. 5. 13, *νήπιος* is especially opposed to *οἱ τέλειοι*, i. e. mature Christians.

νόος (*νοῦς*) embraces the Understanding, the Reason, the Will, and the Affections. The *νοῦς* takes cognizance of external objects, and denotes the reasoning faculty, exercised on the works or word of God. The conscience, *ἡ συνείδησις*, is a spiritual instinct, which operates without any active energy of the intellectual faculty. *ἀγαθὴ συνείδησις* is one which governs itself by sound reason, and adopts for its own regulation the

rule of God's will, especially as revealed in His word. This is the conscience which produces *καλὴν ἀναστροφήν*. Wordsworth on 1 P. 3. 16. St. Paul even while persecuting the Church acted *ἐν καθαρᾷ συνειδήσει*, with a view to no personal advantage, but in mistaken zeal for the law of God. See *καρδία*. Dr. Vaughan remarks that the understanding (*νοῦς*), no less than the heart, requires God's teaching. R. 12. 2: E. 4. 23: L. 24. 45: 1 C. 2. 14.

νουθετέω, put in mind, admonish. *νουθεσία*, verbal admonition, but admitting the idea of correction, Christian discipline and teaching. *παιδεύω*, bring up as son, instruct, chastise. *παιδεία*, discipline, implying the idea of correction. *παιδεία* primarily applies to the body: *νουθεσία*, to the mind. *ὁ μὴ δαρεὶς ἄνθρωπος οὐ παιδεύεται*, Menander. "*παιδεία* significare videtur institutionem *per pœnas*; *νουθεσία* autem est ea institutio quæ fit *verbis*." Grotius, E. 6. 4. In Tit. 2. 12, *παιδεύουσα ἡμᾶς*, the proper force of the word, 'per molestias erudire,' disciplining us, is to be retained. "Grace exercises its discipline on us (1 C. 11. 32: H. 12. 6), before its benefits can be fully felt or thankfully acknowledged; the heart must be rectified, and the affections chastened before sanctifying grace can have its full issues."

ὁράω applies to bodily sight; *βλέπω*, to mental vision or consideration, 1 C. 1. 26: 2 C. 4. 18: R. 7. 23. Mk. 8. 24, *βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας*, I perceive they are men, inasmuch as I see them as trees, but I see them walking. *βλέπω*, consider, take heart, employed to express a more intent, earnest, spiritual contemplation than *ὁράω*. H. 2. 8, 9, *νῦν δὲ οὔπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα*, we do not yet see this with our bodily eyes: *τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν*, but with the eye of faith we contemplate Jesus: H. 10. 25, *τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν*, as ye contemplate the day drawing nigh: 1 C. 10. 18, *βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα*, consider the example of the carnal Israel: 2 C. 7. 8, *βλέπω γὰρ ὅτι ἐπιστολὴ ἐκείνη . . . ἐλύπησεν ὑμᾶς*, I perceive, I am aware. *βλέπω* is thus akin to *θεωρέω*, though *θεωρέω*, when it is used of bodily vision, assumes that the object is actually present: L. 24. 39, *ἴδετε τὰς χεῖράς μου . . . πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα*. Phavorinus remarks, "*ὁρῶ μὲν ἐπὶ σώματος, θεωρῶ δὲ ἐπὶ ψυχῆς*: cf. J. 4. 19, *Κύριε, θεωρῶ ὅτι προφήτης*

εἶ σύ: 12. 19, θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; A. 17. 22, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ: L. 10. 18, ἐθεώρουν τὸν Σατανᾶν κ.τ.λ., q. d., this I was contemplating. In L. 8. 20 we have ἰδεῖν σε θέλοντες: but in M. 12. 46, ζητοῦντες αὐτῷ λαλῆσαι. Thuc. (iv. 125) has τὸν Βρασίδαν ἰδεῖν, which the Scholiast explains as an Atticism, for *cum Brasidâ colloqui.* Lucian has ἰδεῖν τὸν Δία for ἐντυχεῖν τῷ Διΐ. But all these passages may be explained by considering that the antecedent idea ἰδεῖν is put for the consequent λαλῆσαι or ἐντυχεῖν.

ὁλόκληρος, that which retains all originally allotted to it, whole and entire in all its parts, wanting in nothing which is necessary for its completeness. ἐν μηδενὶ λειπόμενοι, Ja. 1. 4. τέλειος, one who has reached the full limit of stature, strength, and mental power allotted to him, used like the English word 'perfect,' sometimes in a relative sense, at other times in an absolute, M. 5. 48; 19. 21. Compare the expression used by ignorant people in speaking of one who has *finished* his education, when they mean that he has completed a certain course of instruction. The ὁλόκληρος is one who has preserved or who has regained his completeness, the τέλειος has attained his moral end, that for which he was intended. In the ὁλόκληρος no grace which ought to be in a Christian is wanting; in the τέλειος no grace is in its weak, imperfect commencement, but all have reached a certain ripeness and maturity. ὁλοτελής, 1 Th. 5. 23, is a connecting link between the two, "in your collective powers and parts." ὁλοτελεῖς marks more emphatically than ὅλους the thoroughness and pervasive nature of true holiness. ἄρτιος, in 2 T. 3. 17, is explained by ἐξηρτισμένος (see on καταρτίζω), complete in all parts and proportions; "in quo nihil mutilum" (Calvin), perfect as a square. Cf. Arist. *Eth. N.* i. 10, 11, χερσὶ καὶ ποσὶ καὶ νόῳ τετράγωνος τετυγμένος, Simon. ap. Plato, *Protag.* 344, ἡ, τέλειος and ἄρτιος very much interchange their meanings, but ἄρτιος points to the adaptation of parts and special aptitude for any given uses.

παράβασις, the outward act of transgressing the law, the overstepping the line which divides right from wrong, sin of commission: παρακοή, hearing amiss, when we fulfil not and have no mind to fulfil the precepts of the law, carelessness in ascertaining or in regarding the rule of duty, the sin of omission. But every παράβασις implies a παρακοή, and every παρακοή includes or induces παράβασις. Hence the use of

παρακοή for παράβασις in R. 5. 19, though παρακοή may be more appropriate as referring to an oral precept. ὑπακοή, subordination to the word, joyful acceptance of the Gospel message, hearing and doing. παράπτωμα, falling aside from right, truth, and duty.

παιδαγωγός, the slave or attendant who conducted the pupil to his teacher, ἄγων εἰς διδασκάλου (οἶκον), used to denote persons ministering in all kinds of spiritual offices; opposed to πατήρ, i. e. to St. Paul as their spiritual father, 1 C. 4. 15. In G. 3. 24 the law became our slave-tutor to lead us to the true teacher, Christ.

παραβολή, placing side by side for the purpose of comparison, representation, similitude: παροιμία, used by St. John, means 'way-side illustrations;' lessons drawn from actions of ordinary life, from objects and processes in nature: ἀλληγορέω, speak in an allegory; in symbolical language: "aliud verbis, aliud sensu ostendo." Quintilian: ἐν παροιμίαις, in figurative or obscure language, opposed to παῤῥησίᾳ, J. 16. 25. 29.

παραλαμβάνω has the idea of receiving from another: δέχομαι, of taking to oneself: 1 Th. 2. 13, παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ ἐδέξασθε, having received God's word of hearing, from our hands ye accepted it: A. 3. 21, ὃν δεῖ οὐρανὸν δέξασθαι, take to itself, contain, A. 7. 38. 59: Ja. 1. 21, δέξασθε τὸν ἔμφυτον λόγον. Hence παραλαμβάνω points to an objective reception, G. 1. 12: δέχομαι, to a subjective, 2 C. 8. 17. The old grammarians applied δέχεσθαι to τὸ δεδομένον ἐκ χειρός, while λαμβάνειν denotes τὸ κείμενον ἀνελέσθαι. With these we may contrast ἁρπάζειν. "Non tantum significat alienum vi auferre, sed etiam quod nobis offertur gratumque accidit, id expetendum atque optabile existimare, cupideque et ambabus quod aiunt manibus amplecti, eoque cum gaudio uti." Raphel ad Phil. 2. 6. So 'rapio' is used for 'avide et festinanter sumo.'

παῤῥησία, plainness of speech, freedom of utterance, the especial privilege of freemen, coupled with προσαγωγή, freedom of access; frequently used for openness of action, publicity.

πάσχω, receive, experience good, as well as evil: Mk. 5. 26, πολλὰ παθοῦσα, subject to much medical treatment, not necessarily an acute sufferer. Applied in an euphemistic sense to the death of our Lord, comprehending his agony, his bloody sweat, and the contradiction of sinners. So πάθημα generally

denotes suffering, R. 8. 18; but is sometimes used for sensual desire, like πάθος (ἐν πάθει ἐπιθυμίας, 1 Th. 4. 5), representing states of mind in which it is the thing acted on, rather than the agent, R. 7. 5: G. 5. 24, ὀδυνῶμαι. ὀδύνη, pain, distress of body or mind: ἀδημονέω, have more than enough, experience loathing more than we can bear: ἀποροῦμαι, am without resource, know not what to do, am perplexed: ταράσσω, agitate, put in trepidation, disquiet.

πατρία, paternal descent, tribe, which contained several οἶκοι, households: οἶκος refers to the members, inmates, servants: οἰκία, to the building, and the property therein contained.

πένης, derived from πένομαι, connected with πόνος, πονέομαι, and the Latin 'penuria,' is one who earns his bread by daily toil. The word, like 'pauper,' 'paupertas,' does not indicate extreme want, but simply 'res angusta domi.' See Virg. *Æn.* ii. 87. Xen. *Mem.* iv. 2. 37, τοὺς μὲν οἶμαι μὴ ἱκανὰ ἔχοντας εἰς ἃ δεῖ τελεῖν πένητας· τοὺς δὲ πλείω τῶν ἱκανῶν πλουσίους. The πενέσται in Thessaly retained partial rights as cultivators of the soil. πτωχός is 'mendicus,' the beggar, who lived on the alms of other men; i. q. προσαίτης, or ἐπαίτης. A far lower depth of destitution is implied in πτωχεία than in πενία. The πένης has nothing superfluous, but the πτωχός has nothing at all. The distinction is preserved in Plato, who describes tyrannies as running their course, εἰς πενίας τε καὶ φυγὰς καὶ εἰς πτωχείας, and in Aristophanes, *Plutus* 549—554, where Chremylus says,

οὐκοῦν δήπου τῆς πτωχείας πενίαν φαμὲν εἶναι ἀδελφήν,

to which πενία replies,

πτωχοῦ μὲν γὰρ βίος ὃν σὺ λέγεις ζῆν ἐστὶν μηδὲν ἔχοντα,
τοῦ δὲ πένητος ζῆν φειδόμενον καὶ τοῖς ἔργοις προσέχοντα,
περιγίγνεσθαι δ' αὐτῷ μηδέν, μὴ μέντοι μηδ' ἐπιλείπειν.

This distinction between πτωχός and πένης gives greater vividness to the contrast: 2 C. 6. 10, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες: 2 C. 8. 9, δι' ὑμᾶς ἐπτώχευσε πλούσιος ὤν· ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε.

πείθομαι, *obedire*, obey from a conviction that the thing required is lawful and right, or from a sense of the just authority of the person to whom obedience is rendered. ὑπείκω, *obtemperare*, yield to, comply with, accommodate yourself to the feelings and wishes of another; πείθεσθαι, direct personal

obedience; ὑπείκειν, such compliance as forbids opposition to the plans of another; πειθαρχεῖν, 'coactus obsequi;' ὑποτάσσεσθαι, 'lubens et sponte submittere,' Tit. 3. 1; L. 2. 51. Compare Hom. *Il.* i. 293—6: Ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην, Εἰ δή σοι πᾶν ἔργον ὑπείξομαι ὅ ττι κεν εἴποις. Ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο· μὴ γὰρ ἔμοιγε Σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι ὀΐω.

πίστις has reference to things past, present, or future, receives the declaration of blessing, or the denunciation of wrath, and may be applied to angels as well as men; ἐλπίς applies to blessings only, to be enjoyed in future, by the person who entertains the hope. Faith and hope alike are the evidence of things not seen. In some cases ὑπομονή occupies the place of ἐλπίς, 2 Th. 1. 4: 1 T. 6. 11: Tit. 2. 2: it marks the manly valour (ἀνδρεία) with which the Christian contends, against the various hindrances, persecutions, and temptations that befall him in his conflict with the inward and outward world: Rev. 2. 3, καὶ ὑπομονὴν ἔχεις καὶ ἐβάστασας διὰ τὸ ὄνομά μου καὶ οὐκ ἐκοπίασας. So ὑπομένω means a brave bearing up against sufferings; "animum in perferendo sustinet," in contrast with ἀνέχεσθαι, a more tame and passive sufferance of them, 2 T. 2. 12: R. 12. 12: Ja. 1. 12: 1 C. 4. 12.

περιτομή, circumcision. The Jews derived a distinctive title from the observance of the outward rite, but the thing signified, or substance, is attributed to believers in Christ, as the seed of Abraham: κατατομή, mangling, mutilation, a term of contempt for those who relied on their outward circumcision, or adopted a spurious Christianity; Ph. 3. 2, 3.

πλανάω, make to wander, cause to err, lead astray, used for doctrinal error, or for religious deceit: πλάνος, teacher of error, religious impostor: ἀπατάω, deceive, delude with false statements, self-deception: πλάνη, seduction from the truth: δόλος, the adulteration of the truth with false admixtures: δολοῦντες τὸν λόγον τοῦ Θεοῦ, 2 C. 4. 2. δόλος is connected with δέλω, δέλεαρ, 'esca,' a lure to hunt souls. ἀπατᾷ ἑαυτόν may imply a deception which had something objective to rest upon: φρεναπατᾷ ἑαυτόν, G. 6. 3: ἀπατῶν καρδίαν αὐτοῦ, Ja. 1. 26, implies a purely self-originated and subjective deception.

πλεονεξία, covetousness, the grasping after more, hankering after what one has not, 'amor sceleratus habendi,' the active sin: φιλαργυρία, the passive sin, avarice, the accumulating

what one already has. The πλεονέκτης may be free in squandering, as he is unscrupulous in getting. 'Rapti largitor,' like Catiline: πλεονέκτης is joined with ἅρπαξ, 1 C. 5. 10: πλεονεξίαι is joined with κλοπαί, Mk. 7. 22, and with sins of impurity, the insatiable longing of the creature which has turned from God to fill itself with objects of sense. The monsters of lust among the Roman emperors were monsters of covetousness. The same is the case with eastern rajahs. In contrast with this the φιλάργυρος is cautious and timid, retaining the garb of righteousness. Hence the Pharisees are called φιλάργυροι. They could foster avaricious desires, and yet justify themselves before men. Jer. 8. 10, πάντες φιλαργυρίαν ἀποδιώκουσι. The πλεονέκτης is the bold unscrupulous trader, while he is making a fortune; the φιλάργυρος is the retired trader who lives quietly that he may increase his property. "The φιλαργυρία of the Pharisees did not disqualify them for exercising a commanding influence, and for being in the popular mind patterns of sanctity and objects of general admiration. Building on the temporal promises of the ancient law they made it an article of faith that riches are a proof of divine approbation. Wealth was another name of piety. Love of wealth was a love of God's favour. Thus they sanctified avarice." (Wordsworth, 1 T. 6. 10.)

πληροφορέω, bring in full measure, complete an act, applied to διακονία, 2 T. 4. 5; to κήρυγμα, 2 T. 4. 17; hence passive of persons who have fully attained the proposed end: C. 4. 12, τέλειοι καὶ πεπληροφορημένοι, fully satisfied or convinced in mind, R. 4. 21; 14. 5: of things received on the fullest evidence, L. 1. 1. Hesychius explains πληροφορία by βεβαιότης, steadiness. The word gives the idea of a ship laden with freight, φορά, pursuing a steady course: πληροφορία συνέσεως, perfect certainty, residing in the intellect, clearness and stability of comprehension: πληροφορία πίστεως, faith fully grounded; a realizing view of the great Object of Faith. πληροφορία ἐλπίδος, hope fully established, the sense of a personal interest in the blessings of redemption, so as to impart uniform steadiness and consistency: πληροφορία is not an effect of the logical faculty, but is produced by the inner working (ἐνέργεια) of the Holy Ghost.

πορεύομαι has prominent the idea of removing to another place, and is often prefixed in the participle to verbs which

convey the idea of going, in order to render the expression more complete. In ὑπάγω the prominent idea is departure, withdrawing from others so as to be out of sight: ἀπέρχομαι has the simple idea of absence.

πράσσειν denotes what we do naturally, easily; practice, customary action: ποιεῖν, 'make,' 'produce,' describes what we do with difficulty and effort, action with an object in view: J. 5. 29, οἱ τὰ ἀγαθὰ ποιήσαντες, οἱ τὰ φαῦλα πράξαντες. ποιέω indicates habitual design and actual habit of life, frequently applied to good, while πράσσειν is applied to evil. Good made and done has permanence for ever. Evil is practical, but produces no good fruit for eternity. πράσσω is connected with περάω, περαίνω, involving the idea of continuance and habitual prosecution, used in the sense of *intrigue, contrivance, scheming,* as to practise upon a man: Thuc. i. 99, ἀκριβῶς ἔπρασσον, were exacting the payment rigidly. Such is the sense of πράκτωρ, L. 12. 58.

προκόπτειν, originally, to cut forward, to forward by cutting (as by felling trees, &c., before an advancing army), to forward; but in the New Testament always, and in classical Greek generally, it is used intransitively, to advance or make progress: L. 2. 52: G. 1. 14: 2 T. 2. 16; 3. 9. 13: ἐγκόπτειν, to cut in, enclose or intercept by cutting (from an enemy impeding the progress of an army, by cutting trenches in its way), impede, obstruct; G. 5. 7; 1 Th. 2. 18. Vaughan.

προσευχή, supplication addressed to God only, significant of the power of Him whom we invoke: προστροπή, turning oneself to any quarter for help, the turning of a suppliant (ἱκέτης) to God or man, to implore protection or purification. Hence προστροπῇ ἐνέχεσθαι, the guilt or pollution of the manslayer. δέησις expresses our need (ἔνδειαν), entreaties for deliverance from evil, for aid in special necessity. ἔντευξις, intercession, requests concerning others, and in their behalf, urgent personal address, *interpellatio,* said of appeals to man as well as to God. So ἐντυγχάνω. ἱκετηρία, application to another person for the supply of ἔνδεια (ἱκετεία, ἱκνέομαι). δέησις seems a special form (rogatio) of the more general προσευχή (precatio). ἔντευξις, prayer in its most individual and urgent form, prayer in which God is, as it were, sought in audience, and personally drawn nigh to. Ἐντεύξεις τὰς ὑπὸ τοῦ παῤῥησίαν τινὰ πλείονα ἔχοντος, Origen. δέησις marks the idea of our insufficiency:

προσευχή, that of devotion: ἔντευξις, that of childlike confidence.

προφήτης, "Sacrorum interpres; qui alius cujusdam sensus profert;" prophet or seer, the interpreter of the inspired μάντις. The προφήτης is rapt out of himself, lifted above, but not set beside his every-day self. The μάντις is one whose reason is suspended, his declarations are received only after they have had the approbation of the προφήτης. The word μάντις (μαίνομαι, rave) does not occur in the New Testament: μαντεύεσθαι occurs A. 16. 16, only when the lying art of heathen divination is referred to. Such too is its use in Deut. 18. 10: 1 Sam. 28. 8. In other instances προφητεύω is repeatedly used. προφήτης is generally a public teacher (πρό embracing time, place, persons), one endowed with the faculty of interpreting (ἑρμηνεία). So προφητεία is the exposition or interpretation of Scripture. In the middle, Hebrew, נָבִיא, προφήτης, two ideas were combined, which we ought carefully to distinguish; the one, *a divinely inspired seer* (רֹאֶה, 1 Sam. 9. 9); the other, an interpreter of the Divine will. The Greeks, and after them, the Romans, had two different words to express these ideas; the first was expressed by μάντις, *vates*, the second by ἐξηγητής, *interpres*. The distinction between the two may be clearly seen in the description given of the Church at Corinth. The Corinthians, γλωσσαῖς λαλοῦντες, were in the state of a μάντις, but they were not all ἐξηγηταί: they had not the ἑρμηνεία γλωσσῶν, for frequently they did not comprehend the sense, and, consequently, could not unfold the meaning of their own inspiration, 1 C. 12. 10. 30; 14. 5. (Gr. Test., Vol. i., Introd., p. 32.) The distinction between רֹאֶה and נָבִיא is preserved by Greg. Naz., when he calls Ezekiel ὁ τῶν μεγάλων ἐπόπτης καὶ ἐξηγητὴς μυστηρίων. The διακονία was instituted that others might have leisure to give themselves to prayer, and the ministry of the word. The sacred writers were led by Divine superintendence to avoid words, the employment of which tended to efface the distinction between heathenism and Christianity. Archbishop Trench remarks, that "the Christian Church assumed the προφητεύειν to itself, but ascribed the μαντεύεσθαι to the heathenism which it was about to displace and overthrow." We may trace this caution in the neglect of βωμός, which occurs only in A. 17. 23; in the sparing use of the word ἀρετή, Phil. 4. 8,

and 2 P. 1. 3. 5, though this was in heathen ethics the standing word for 'virtue;' in the single use of *ἤθη*, 1 C. 15. 33. To preserve the spirit of Christianity distinct from Judaism, the sacred writers never employ *ἱερεῖς* to express any of the different orders in the ministry of the Christian Church. In *προφήτης* the *πρό* is especially local. The Latin 'vates' (from 'fari') has a similar breadth of meaning. *προφητεία* was a gift of 'prædicandi' rather than of 'prædicendi.' The contrast between the soothsayer, *μάντις*, and the forth-teller, *προφήτης*, is thus drawn out by Chrysostom: *Τοῦτο γὰρ μάντεως ἴδιον, τὸ ἐξεστηκέναι, τὸ ἀνάγκην ὑπομένειν, τὸ ὠθεῖσθαι, τὸ ἕλκεσθαι, τὸ σύρεσθαι ὥσπερ μαινόμενον. Ὁ δὲ προφήτης οὐχ οὕτως, ἀλλὰ μετὰ διανοίας νηφούσης καὶ σωφρονούσης καταστάσεως, καὶ εἰδὼς ἃ φθέγγεται, φησὶν ἅπαντα· ὥστε καὶ πρὸ τῆς ἐκβάσεως κἀντεῦθεν γνώριζε τὸν μάντιν καὶ τὸν προφήτην.*

ῥῆμα is more than *λόγος*, the matter, the whole transaction, "non verbum, sed rem quæ accidit." Valckner.

ῥομφαία, barbarian scimitar, broad falchion: *μάχαιρα*, the symbol of civil power, the right of punishment.

ῥυτίς, wrinkle, contraction of the skin from old age: *ῥύω*, *ἐρύω*, draw together: *σπῖλος*, stain, mark, freckle, mole: *ἄσπιλοι* joined with *ἀμώμητοι*, 1 P. 1. 19: 2 P. 3. 14 (see *ἀκέραιος*): *σπῖλοι*, spots, in a moral sense: *μῶμοι*, used of bodily defects.

σάρκινος, made of the material substance, *σάρξ*, as *ὀστράκινος*, *δερμάτινος*, *πήλινος*: *σαρκικός*, 'fleshen,' subject to fleshly lusts and appetites. Our Lord was *σάρκινος*, of human flesh subsisting; but though *σάρκινος*, He was not like all other men, *σαρκικός*: 2 C. 3. 3, *ἐν πλαξὶ καρδίας σαρκίναις*: 10. 4, *τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά*. *σάρξ*, the opposite of *πνεῦμα*, includes the *ψυχή* as well as the *σῶμα*. The desires of the mind, as well as the lusts of the flesh, are enumerated amongst *τὰ ἔργα τῆς σαρκός*, in G. 5. 19—21, the life and movement of man in the things of the phenomenal world. *σὰρξ καὶ αἷμα*, a Hebrew circumlocution for man, generally with the accessory idea of weakness and frailty. It has the following modifications of meaning: man in his mere corporeal nature, 1 C. 15. 50: H. 2. 14: man in his weak, intellectual nature, contrasted with God, M. 16. 17: G. 1. 16: man in his feeble human powers, contrasted with spiritual natures and agencies, E. 6. 12. (Ellicott, G. 1. 16.) *σάρξ* means the regular course

of nature, the worldly tendency of human life, when there is an expressed or latent opposition to *πνεῦμα*, as the governing and directing principle in the spiritual man, G. 3. 3; 4. 23. In G. 4. 29, *σάρκα*, the natural laws, according to which Ishmael was born: *πνεῦμα*, the supernatural laws, according to which Isaac was conceived and born. In Tit. 2. 12, we have *κοσμικὰς ἐπιθυμίας*, all the inordinate desires of the things of the world. *κοσμικάς* is used in preference to *σαρκικάς*, as more general and inclusive, and as enhancing the extent of the abnegation.

στέφανος, the wreath of victory in the games, 'corona,' the mark of distinction and joy, the reward of those who fight the good fight of faith, but not the emblem or characteristic of royalty. The *διάδημα* was the 'insigne regium,' originally a linen band or fillet, encircling the brow, 'tænia,' 'fascia,' applied to the Captain of our salvation, *διαδήματα πολλά*, Rev. 19. 12. The *στέφανος* was a garland formed of leaves and flowers, or an imitation of a garland, worked in gold: *στέφανος ἀκάνθινος*, the crown of thorns, where the word is appropriate to the materials of which the wreath was composed. To such a substance *διάδημα* could not be applied.

σπαταλᾶν might properly be laid to the charge of the prodigal, scattering his substance in riotous living (*ζῶν ἀσώτως*, L. 15. 13): *τρυφᾶν*, to the rich man faring sumptuously every day (*εὐφραινόμενος καθ' ἡμέραν λαμπρῶς*, L. 16. 19): *στρηνιᾶν*, to Jeshurun, when waxing fat, he kicked, Deut. 32. 15. From Archbishop Trench, who quotes Hottinger: "*τρυφᾶν* deliciarum est, et exquisitæ voluptatis, *σπαταλᾶν*, luxuriæ atque prodigalitatis." Tittmann, "*τρυφᾶν* potius mollitiam vitæ luxuriosæ, *σπαταλᾶν* petulantiam et prodigalitatem denotat."

σπεύδω, make haste, *festino*, 'de tempore:' *σπουδάζω*, do the utmost, 'festinanter et sedulo aliquid facio.'

τεκμήρια, as distinguished from *σημεῖα*, are evidences derived from logical induction. "Differt *τέρας* a *σημείῳ*. Hoc enim sumitur etiam pro quolibet signo extra miraculum; at *τέρας* semper sumitur pro portento vel prodigio." Mintert. "A miracle is a *δύναμις*, as wrought by divine power: a *τέρας*, as a supernatural prodigy: a *σημεῖον*, as a sign or credential of a mission from God." (Wordsworth.) "The fathers apply *τέρατα* to the signs at the Crucifixion, the supernatural darkness, the rending the rocks; the earthquake at the Resurrection; to the phenomena before the siege and fall of Jerusalem. *σημεῖα* and

τέρατα are both applied to Christian miracles: τέρατα, with especial reference to their supernatural character: and σημεῖα, to their object, as signals of Christ." (Vaughan.) σημεῖον, a sign, with reference to its demonstration: τέρας, a wonder, with reference to the excitement of surprise: δύναμις, a work, with reference to the power required for its performance.

τύπος, (1) mark or impress made by a hard substance on one of softer material; (2) *model, pattern, exemplar*, in the widest sense; a material object of worship, or idol, A. 7. 43: an external framework for divine service, A. 7. 44: H. 8. 5: the form of an epistle, A. 23. 25: system of doctrinal instruction, R. 6. 17: representative character, normal example, R. 5. 14: 1 C. 10. 11: Ph. 3. 17: 1 Th. 1. 7: 1 P. 5. 3. "τύπος est res præfigurans. ἀντίτυπον est res præfigurata." ὑποτύπωσις, delineation, outline, 2 T. 1. 13.

φαῦλος, in its primary meaning, 'light,' 'blown about with every wind;' with a moral reference, opposed to ἀγαθός, i. q. κακός or πονηρός." Fritzsche, Rom. ii. p. 297.

φονεύς, a general term for murderer (M. 22. 7: 1 P. 4. 15: Rev. 21. 8), used, however, vaguely, as a traitor is called by Plutarch, φονεὺς τῆς πατρίδος. φονεύς is the genus, of which σικάριος, A. 21. 38, is the species, an assassin, formed from the 'sica,' poniard. Thus 'sicarii' mingled with the multitude at the chief feasts, and secretly stabbed their adversaries. (Josephus, *B. J.* ii. 3. 3: *Ant.* xx. 8. 6.) Ἀνθρωποκτόνος, manslayer, J. 8. 44: 1 J. 3. 15, appropriately applied to Satan, as he would have fain murdered the whole race of mankind.

φόρος is especially the tribute paid to a foreign power, L. 20. 22; 23. 2, levied by direct taxation on property and persons, for which purpose the ἀπογραφή, or κῆνσος, was taken, which contained an enumeration of the people and valuation of property. κῆνσος, poll-tax, i. q. ἐπικεφάλαιον: τέλος, tolls, customs, duties, levied on travellers and merchandise, received by τελῶναι, Latin 'portitores,' or ἐκλέγοντες, collectors. From τέλλειν, put, settle: τελεῖν, complete, perfect, connected with our verb 'to tell,' and with the German 'stellen,' 'zahlen,' 'Ziel.' τέλος, 'the settlement,' or perfecting of a thing. Hence the expressions, γάμοιο τέλος, and θανάτοιο τέλος, the settlement and crown of life. Arnold, *Thuc.* i. 78.

χάρις signifies free gift, favour, mercy, indulgence, bounty, more especially a spiritual gift, and in a sense yet more re-

strained, the gift of sanctification, or of such spiritual aids as may enable a man both to will and to do according to what God has commanded; grace generally, the result of the divine favour, imparted for personal edification: χάρισμα, special gift for the edification of others. χάρις is grace given, that χαρίσματα may be rightly exercised. χάρις is also applied to human benevolence, i. e. the collection made for the Christians at Jerusalem, 2 C. 8. 19; joined with κοινωνία, to denote Christian beneficence, 2 C. 8. 4; where κοινωνία implies the communication of what is given for the service of many, and not for the exclusive benefit of the possessor. χάρις, what is freely bestowed by God in order to be freely and thankfully dispensed. In 1 C. 10. 16 (κοινωνία τοῦ αἵματος) the word κοινωνία, communion, is used rather than μετοχή, participation, to mark more strongly the fact of our being united to Christ (τῷ ἑνοῦσθαι). χάρις is favour, as opposed to ὀργή: gratuitous favour, as opposed to ὀφείλημα. κοινωνία has the two senses; (1) of participation or communion, Ph. 2. 1: 1 J. 1. 3; and (2) of imparting or communication, R. 15. 26: H. 13. 16. So κοινωνεῖν, partake in, 1 T. 5. 22: 1 P. 4. 13: impart to, G. 6. 6: Ph. 4. 15. In the salutation, G. 1. 3, χάρις ὑμῖν καὶ εἰρήνη, we have the full spiritual significance of the Hebrew שָׁלוֹם לְךָ, and the Greek χαίρειν. χάρις, the divine love manifesting itself to man, and εἰρήνη, the state that results from a reception of it. "The oriental and occidental forms of salutation are thus blended and spiritualized in the Christian greeting." Ellicott. "χάρις, quæ est principium omnis boni; εἰρήνη, quæ est finale bonorum omnium." Thom. Aquinas.

ψαλμός, properly, a touching, then a touching of the harp or other stringed instrument with the finger, or 'plectrum' (ψάω, sweep the strings); next the instrument; then the song sung with this musical accompaniment. The ψαλμοί of E. 5. 19: C. 3. 16, are probably the inspired Psalms of the Hebrew Canon. The ὕμνος was a song in praise of a god, or hero after death; in the Christian use of the word, this original application of the word was still retained, as the ὕμνος was a direct address of praise and glory to God, while the ψαλμός might be a commemoration of mercies received. The word was not freely adopted till the fourth century. Archbishop Trench says, "It is a plausible explanation of this, that the word was so steeped in heathenism, so linked with profane associations, there were

so many hymns to Zeus, Hermes, Aphrodite, that the early Christians would not willingly employ it." The word ᾠδή (i. q. ἀοιδή) occurs in the Apocalypse, 5. 9; 14..3; 15. 3. St. Paul uses it twice with the adjective πνευματική, implying that they were songs composed by spiritual men, and had to do with spiritual things. ᾠδή, by itself, might mean any kind of song, of battle, of harvest, festal, or hymeneal.

ψυχή, animal life, the lower faculty, which man has in common with all living creatures: πνεῦμα, the higher principle or attribute, the spirit which evinces man's original state, as made in the image of God. "Animâ (ψυχῇ) vivimus, spiritu (πνεύματι) intelligimus, vita nobis carnalis cum bestiis communis est; ratio spiritalis cum Angelis." Primasius. ψυχή, the living principle which animates the σῶμα, or corporeal frame: πνεῦμα, the highest faculty, the proper recipient of the Holy Spirit: ψυχικός, animal, distinguished from πνευματικός, spiritual: Jude (19), ψυχικοὶ πνεῦμα μὴ ἔχοντες: Rev. 8. 9, τὰ ἔχοντα ψυχάς, those which held fast animal existence: 12. 11; 16. 3; 18. 13. "It is not to be supposed that ψυχή and πνεῦμα are different parts of the human constitution, for the sentient faculty is indiscerptible, and cannot be anatomized like the body; but they are different faculties of the invisible part of man, so that ψυχή refers to that lower faculty of life which man has in common with other animals; and πνεῦμα represents the higher attribute, which they do not possess, and which makes him nearest to God." (Wordsworth on 1 Th. 5. 23.) In R. 8. 4, σάρξ includes both σῶμα and ψυχή, the natural mind, and πνεῦμα is the renewed soul of the Christian, made so by the presence and agency of a Divine Πνεῦμα. In other passages, 1 C. 2. 14: Rev. 8. 9, ψυχή includes σῶμα. The threefold division, πνεῦμα, ψυχή, σῶμα, occurs 1 Th. 5. 23, where πνεῦμα is the soul as quickened and inhabited by the Holy Spirit. "We have here," says Bishop Ellicott, "a distinct enunciation of the three component parts of the nature of man; the πνεῦμα, the higher of the two united, immaterial parts, being the 'vis superior agens, imperans in homine;' the ψυχή, 'quæ agitur, movetur, in imperio tenetur;' the sphere of the will and affections, and the true centre of the personality. We frequently find instances of an apparent *dichotomy*, 'body and soul,' M. 6. 25; 10. 28, or 'body and spirit' (1 C. 5. 3; 7. 34); but such passages will only be found accommoda-

tions to the popular division into a material and immaterial part; the ψυχή in some cases including the σῶμα; the πνεῦμα in other cases comprehending the ψυχή. To refer these distinctions to Platonism is calculated to throw doubt on the truth of the teaching. If St. Paul's words imply this trichotomy, then such a trichotomy is infallibly real and true. If Plato or Philo have maintained substantially the same views, then God has permitted a heathen and a Jewish philosopher to advance conjectural opinions, which have been since confirmed by the independent teaching of an inspired Apostle."

CHAPTER XI.

HINTS ON THE AUTHORIZED VERSION.

The idea of this chapter is taken from the Hints for an Improved Translation of the New Testament, by the late Professor Scholefield. The design, however, is different, as my object is not so much to suggest hints for a revision, as to point out the most effectual way of using the Authorized Version.

Occasionally I have presented a paraphrastic rendering, where a close and literal translation would be an inadequate expression of the force of the original. In the selection of passages I have called attention to those not already adduced in the Syntax, in which some amendment would probably be attempted, whenever the revision of the Authorized Version is deemed advisable. These may generally be arranged under four classes, in which our Version is incorrect, inexact, insufficient, or obscure.

Matthew 7. 15, Beware, accordingly (δέ), of false prophets.

12. 43, But whenever the unclean spirit goes out of the man (ὅταν δέ). [The conjunction marks the connexion with the preceding, and explains the process by which the Jews had become so hardened in sin as to reject our Lord.]

15. 3, Why do ye also transgress the precept of God owing to (διά) your tradition? 27, Yea, Lord, *help me;* for even the dogs (*Ναί, Κύριε, καὶ γὰρ τὰ κυνάρια*).

20. 23, is not mine to give, otherwise than to those for whom it has been prepared by my Father (ἀλλά). 31, charged them that they should be silent (*ἵνα σιωπήσωσιν*).

23. 6, They love the highest couch at feasts (*τὴν πρωτοκλισίαν*).

24. 32, When already its branch has become tender, and its leaves sprout forth (*γένηται ἁπαλὸς καὶ τὰ φύλλα ἐκφύῃ*).

26. 56, But this altogether has taken place that the Scrip-

tures of the prophets may be fulfilled (*τοῦτο δὲ ὅλον γέγονεν ἵνα*).

Mark 2. 18, And the disciples of John and the disciples of the Pharisees were keeping a fast (*ἦσαν . . . . νηστεύοντες*).

10. 14, for to such belongeth the kingdom of heaven (*τῶν τοιούτων ἐστί*).

14. 49, but *this takes place* that the Scriptures may be fulfilled (*ἀλλ' ἵνα*).

16. 14, to them, the eleven, at table (*ἀνακειμένοις*).

Luke 2. 2, This was the first census that took place, while Cyrenius was governor of Syria. [Publius Sulpicius Quirinus was *twice* governor of Syria. A second census was made after the banishment of Archelaus.]

9. 55, Ye know not to what spirit ye belong; or, know ye not? (*οἵου πνεύματός ἐστε ὑμεῖς.*)

12. 58, For instance, when thou art going (*ὡς γὰρ ὑπάγεις*). [This is brought forward by our Lord as an exemplification of his appeal.] (*τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;*)

18. 11, 12, The Pharisee standing by himself, was offering this prayer (*σταθεὶς πρὸς ἑαυτόν*): I am in the habit of giving the tenth of whatever I am from time to time acquiring.

22. 29, And accordingly as my Father covenanted with Me a kingdom, I covenant with you, that ye eat, &c. (*διατίθεμαι ὑμῖν . . . . . ἵνα ἐσθίητε*). 36, And let him who hath no sword, sell his garment, and buy one.

23. 15, Nothing deserving of death has been committed by him (*πεπραγμένον αὐτῷ*).

John 1. 9, That was the true light which enlighteneth every man, by coming into the world. 52, Henceforward (*ἀπάρτι*) ye shall see the heaven set open. [The Gospel dispensation was now commenced; from this time they should witness in the Saviour the fulfilment of the blessings which had been represented in Jacob's vision.]

3. 25, There arose accordingly a discussion on the part of John's disciples, with the Jews, concerning purifying (*ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου*). [The *οὖν* resumes the narrative of *v.* 23, which is interrupted by the parenthesis in *v.* 24.]

4. 29, What! is this the Christ? (*μήτι οὗτός ἐστιν ὁ Χριστός;*) [The *μή* with an indicative implies a mixture of belief, doubt, and wonder.] *μήτι*, What! is it possible? 33, What! has any one brought him food? (*Μή τις ἤνεγκεν αὐτῷ φαγεῖν;*)

John 7. 41, Others however kept saying, The Christ does not come out of Galilee, does He? (*ἄλλοι δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται ;*)

8. 56, Abraham, your father, exulted *in the thought* that he should see My day; and he saw, and was glad (*ἠγαλλιάσατο ἵνα*).

9. 40, And those from among the Pharisees who were with Him heard this, and said to Him, Is it possible that we also are blind? (*ἐκ τῶν Φαρισαίων . . . οἱ ὄντες μετ' αὐτοῦ. Μὴ καὶ ἡμεῖς ;*)

11. 6, When then he heard. [*οὖν*, continuative only.]

13. 7, But thou shalt know after these things (*μετὰ ταῦτα*), [when I have finished what I am now doing.]

15. 5, Separate from me, ye are not able to produce any fruit (*χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν*).

18. 17, What! art thou also belonging to the disciples of this man? (*Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ . . . ;*) So 18. 25.

Acts 2. 40, Save yourselves, separating from this crooked generation (*ἀπό*).

7. 36, This one brought them out by working (*οὗτος ἐξήγαγεν αὐτοὺς ποιήσας*).

8. 11, owing to the fact (*διά*), that for a long time by his sorceries they had been bewitched (*ἐξεστακέναι* intrans.). 33, His origin, however, who shall unfold? (*τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται ;*)

9. 31, The churches however (*οὖν*) had rest, building themselves up, and walking in the fear of the Lord, and by the instruction of the Holy Spirit were continually replenished.

10. 39, whom they slew by hanging on the tree (*ὃν ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου*).

11. 17, Seeing then God gave the equal gift to them, as to us also, upon the mere fact of their believing on the Lord Jesus, —why, who was I, to be able to restrain God? (*ἐγὼ δὲ τίς ἤμην δυνατὸς κωλῦσαι τὸν Θεόν ;* 'ego vero.')

13. 27, Not understanding this word of *salvation*, even the statements of the prophets, which are read every sabbath-day, these they fulfilled by condemning Him (*καὶ τὰς φωνάς*).

14. 6, when they had considered the matter they fled (*συνιδόντες κατέφυγον*).

15. 22, to choose men out of their own body and send (*ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι*).

Acts 17. 7, saying that there is a king of a different character. (ἕτερος, p. 192.)

19. 13, Some from the Jewish exorcists who went about (*ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν*). 24, models of Diana's temple in silver (*ναοὺς ἀργυροῦς Ἀρτέμιδος*).

22. 23, tossing up their garments (*ῥιπτούντων τὰ ἱμάτια*). 25, when they stretched him forward with the thongs (*προέτειναν αὐτὸν τοῖς ἱμᾶσιν*).

23. 5, I did not consider that he is High Priest (*οὐκ ᾔδειν ὅτι ἐστὶν ἀρχιερεύς*). 27, This man apprehended by the Jews, and on the point of being killed by them, being present with my force I rescued, on learning that he is a Roman.

26. 28, 29, In short compass, i. e. in a brief narrative of facts, thou art trying to persuade me to become a Christian. I would pray to God, whether in short compass or long, i. e. in brief narrative or elaborate argument, that not only thou, but that all who hear me to-day, became such as even I am (*ἐν ὀλίγῳ, ἐν πολλῷ, γενέσθαι*). [*ἐν ὀλίγῳ* is found in E. 3. 3, where it is well rendered, 'in few words.']

Rom. 1. 3, concerning His Son Jesus Christ, who was made to arise from the seed of David according to the flesh (*τοῦ γενομένου ἐκ*). 32, such as (*οἵτινες*) being well aware of the ordinance of God, that they who practise (*πράσσουσι*) such things are worthy of death, not only commit them (*ποιοῦσι*), but actually delight in those who practise them (*καὶ συνευδοκοῦσι τοῖς πράσσουσι*).

2. 1, for in the fact that thou judgest thy neighbour (*τὸν ἕτερον*), thou condemnest thyself; for thou the judge practisest the same things (*πράσσεις*).

3. 3, 4, Shall unfaithfulness on their part nullify the faithfulness of God? Far be the thought. Let God be accounted true (let our conviction be that God is true), though, on the other hand, it should follow (*δέ*) that every man must be accounted a liar; as it is written, In order that thou mayest be proved righteous in thy words, and prevail judicially in thy cause (and mayest gain thy cause when thou standest in judgment). 8, 9, And why do we not rather say, As we are slanderously reported, and as some affirm that we say, Let us do the things which are evil, in order that the things which are good may come? (*καὶ μὴ καθὼς βλασφημούμεθα.*) What

then? Do we (Jews) occupy a higher position than they (the Gentiles)? (*Τί οὖν; προεχόμεθα;*) 19, That all the world may become convicted of guilt in relation to God (*ὑπόδικος γένηται . . . τῷ Θεῷ*). 21, But now, apart from law, God's mode of justifying has been manifested (*χωρὶς νόμου*) [independently of the requirements and conditions of any law].

Rom. 5. 6, 7, For while we were still powerless (to obey or please God), at the appointed season Christ died for ungodly characters. For scarcely in behalf of a righteous man will one die; scarcely, I say, for it is a fact, that in behalf of the pre-eminently good man, some one really has the heart to die. 12, For this cause, as through one man sin came into the world, and death through sin, and thus death came abroad unto all men, on the ground that all sinned. 16, But not as was the transgression, so the gift of grace; for if in the transgression of the one man, mankind died, much more the grace of God, and the free gift, centering in the grace of the one man, Christ Jesus, abounded to mankind. 20, Now law came in by the way, that there might be more strongly displayed the transgression; yet where sin was thus aggravated, gratuitous mercy had a more signal victory (Vaughan).

6. 6, the body, *the seat and instrument* of sin (*τὸ σῶμα τῆς ἁμαρτίας*). 7, He who has died stands acquitted from his sin. [In the Levitical sin and trespass offerings, the offerer suffered a symbolical death in respect of his fault. We have suffered a symbolical death in Christ, and are therefore formally released from our slavery to sin, and have properly nothing more to do with it (Wratislaw).] 11, Thus do ye also regard yourselves as dead men (insensible, immoveable) in relation to sin, as living men (full of energy and vigour) in relation to God. 19, I use a human illustration, owing to the infirmity of your flesh. 20, When ye were slaves of sin, ye were freemen in relation to righteousness.

7. 8, The fact being, that apart from law, sin is dormant (*χωρὶς γὰρ νόμου ἁμαρτία νεκρά*). 15, For that which I perform, I do not sanction; for I do not practise this which I wish; but what I hate, this I do; but if I do this which I loathe, I assent to the law, that it is good. [Compare Eurip. *Med.* 1076, 7, *καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακά, Θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων.*] 23, But I see a different (*ἕτερον*),

i. e. an opposing principle in my members warring against the principle of my mind, and leading me captive by the principle of sin, which is in my members.

Rom. 8. 3, For the point which law could not effect, the point in which it was weak by means of the flesh, God effected by sending His own Son, in the likeness of the flesh, liable to sin, and as a sin-offering. He passed sentence of death upon the dominion of sin in the flesh, in order that the law's requirement might be satisfied in us, who live, not by the rule of the flesh, but by the rule of the spirit. 6, For the bent of the flesh is death, but the bent of the spirit is life and peace, because the bent of the flesh is enmity towards God, for it does not submit itself to the law of God; the fact is, this submission is not even possible; accordingly, they which are after the flesh have not the ability to please God. 10, 11, But if Christ is in you while the body is dead (inevitably subject to death), owing to sin, the spirit is life (a living principle of action), owing to righteousness; if, however, the Spirit of Him who raised up Jesus from the dead, dwell in you, He who raised up Christ from the dead, shall make alive, shall reanimate your mortal bodies, owing to His Spirit which dwelleth in you. 23, waiting to receive as realization of sonship the redemption of our body (*υἱοθεσίαν ἀπεκδεχόμενοι*).

9. 2, that my sorrow is great, yea, unceasing distress in my heart. 11, For when they were not yet born, much less practised any good or evil, in order that God's purpose, according to election, may abide not from and after works, but from and by Him that calleth. 21, Or hath not the potter power over the clay, out of the same lump to make one portion a vessel for honour, and another portion a vessel for dishonour? ["The position of *σκεῦος* shows that it must be a predicate of *ὃ μέν*" (Wratislaw).] 22, If, however, God, willing to manifest His anger. 27, 28, The remnant shall be saved, for God will be consummating and cutting short His account in righteousness.

10. 19, But, I say, is it possible Israel did not know? Moses is the first to say (*Μὴ οὐκ ἔγνω Ἰσραήλ; πρῶτος Μωσῆς λέγει*). [So early as the days of Moses, they were distinctly warned of this purpose. Vaughan.]

11. 2, How he expostulates with God against Israel.

12. 1, the rational service of yourselves [not *ὀργανική*,

mechanical]. 3, not to be minded above what he ought to be minded, but to be minded so as to be sober-minded.

Rom. 13. 1, Let every one submit himself to authorities over him, for no authority exists except from God; but the existing authorities have been commissioned by God (and are subordinate to Him). 9, For the commandment, Thou shalt not commit adultery, thou shalt not steal . . ., and whatever precept there is besides is brought under one head in this saying, in the expression. 11, And this do ye, as knowing the season.

14. 4, In relation to his own master he stands or falls, i. e. is right or wrong. 13, No longer then let us pass judgment on each other, but adopt this judgment rather. 17, For the kingdom of God is not eating and drinking (*βρῶσις καὶ πόσις*).

15. 20, 21, yet so aspiring to preach the Gospel, not where Christ is received, that I may not build on a foundation laid by others, but in conformity with what is written, Men shall see to whom no tidings have been told concerning Him, and those who have not heard shall understand. 31, in order that I may be delivered from those who continue disobedient in Judæa (*τῶν ἀπειθούντων*). See p. 195.

1 Cor. 4. 9, Seeing that we are rendered a spectacle to the world, both to angels and men (*ὅτι θέατρον ἐγενήθημεν*).

5. 6, The matter of your boasting is dishonourable (*οὐ καλὸν τὸ καύχημα ὑμῶν*).

6. 3, Know ye not that we shall judge angels, to say nothing of matters of common life (*μήτι γε βιωτικά*)? If, however, ye hold courts of common life, those who are least esteemed in the Church, these set ye up to judge (*βιωτικὰ κριτήρια*, secular courts).

7. 10, 11, that the wife separate not herself from her husband, but if ever she be actually (*καί*) separated, let her remain unmarried, or let her get reconciled to her husband, and that the husband dismiss not the wife. 15, The brother or the sister is released from bondage in such circumstances (*οὐ δεδούλωται*). 23, Become not servants of men (*μὴ γίνεσθε*). 34, The wife has her condition assigned her, and the virgin has her condition (*μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος*).

8. 7, But some with the consciousness of the idol remaining till now, eat it as an idol-sacrifice. 10, For if ever any one see thee, the man who hast knowledge, at table in the idol's temple, will not his conscience, as he is weak, be im-

paired, so as actually to eat the things offered in sacrifice to idols? 12, But when by this practice ye sin against the brethren, offering violence to their conscience in a weakly state, ye sin against Christ.

1 Cor. 9. 4, Is it so that we have not right to eat and to drink? Is it so that we have not right to consort with a Christian woman? 6, Have I only and Barnabas not the right of declining to labour for our support? 9, Thou shalt not muzzle the ox while treading out the corn. Are oxen the special objects of God's care? 15, than that any one make void my object of glorifying (*καύχημα*).

10. 5, In these things, however, they became figures of us (*ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν*).

11. 14, Doth not even nature of her own accord teach you? (*οὐδὲ αὐτὴ ἡ φύσις*). 26, ye declare the death of the Lord until such time as He shall have come (*καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ*).

12. 15, It is not for this reason no part of the body (*οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος*). [The course of the Apostle's argument requires that this should be rendered affirmatively. 15, 16 are an illustration of 14. When the Apostle appeals to the reader, as in 17. 19, he introduces *ποῦ*. But besides this, only one passage has been adduced in which *οὐ* interrogatively has been followed by a negative. Soph. *Trach.* 1013, *οὐκ ἔγχος τις ὀνήσιμον οὐκ ἀποτρέψει.* But here *οὐκ* is used in a privative sense, and asserts the direct contrary idea of the verb, "Will not some one hand a spear to help?"]

15. 12, resurrection of dead bodies is a nonentity (*οὐκ ἔστιν*). 14, vain, then, is all that we preach; vain, too, is all that you believe. 19, if in this life only we have reposed our hope in Christ; have hoped and still hope (*ἠλπικότες ἐσμέν*). 31, by my glorifying in you (*νὴ τὴν ὑμετέραν καύχησιν*).

2 Cor. 1. 19, did not become yea and nay, but has become yea, and remains yea in Him (*γέγονεν*).

3. 5, Not that we are qualified of ourselves to form any such estimate as from ourselves, but our qualification is from God (*ἱκανοὶ, ἀφ' ἑαυτῶν, ἐξ ἑαυτῶν*). 16, But whenever Israel shall have turned to the Lord (Christ-ward), the veil is gradually removed, is taken quite off (*περιαιρεῖται*).

4. 11, For continually we who live are being handed over to death on account of Jesus (*παραδιδόμεθα*). 16, even though

our outward man is in process of decay (*διαφθείρεται*), yet the inward man is in process of renewal (*ἀνακαινοῦται*).

2 Cor. 5. 10, looking to what He practised (*πρὸς ἃ ἔπραξεν*). [The whole of life is summed up into one act. Life on earth is but a moment compared with eternity.] 14, The love which Christ showed constraineth us, having formed this judgment; seeing that One died in the stead of all mankind, our inference is (*ἄρα*) all mankind died in Him. 17, The original state is passed away; the whole state is rendered new (*παρῆλθε, γέγονε*).

8. 2, their deep-sunk poverty abounded to the wealth of their open-heartedness. 4, requesting of us to allow them the favour of participating in the ministry to the saints (*δεόμενοι ἡμῶν, τὴν χάριν καὶ τῆς διακονίας τῆς εἰς τοὺς ἁγίους*). [*δέξασθαι ἡμᾶς* is considered to be a gloss.] 10, being such as spontaneously took the lead long ago, not only in the act, but also in the desire (*οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι*). He that soweth with blessings (from himself), shall reap with blessings (from God)—*ἐπ' εὐλογίαις*.

10. 12, For we do not venture to reckon ourselves among, or to compare ourselves with, any of those who commend themselves (*ἐγκρῖναι, συγκρῖναι, συνιστανόντων*). 14, For we are not (*οὐ*) stretching beyond our line, as if we did not (*μή*) reach to you; for as far as to you also we anticipated others (*ἐφθάσαμεν*) in preaching the Gospel of Christ.

11. 3, Thus your understandings should be corrupted from the singleness of devotion due to Christ. 9, And when I was present with you and reduced to want, I did not prey upon any one (*ὑστερηθεὶς οὐ κατενάρκησα*). 12, that I may cut off the means of attack from those who wish to make an attack (*τὴν ἀφορμήν*). 16, But if it be otherwise, receive me even though ye receive me as a fool. 20, If a man takes wages (*εἴ τις λαμβάνει*).

11. 30, if I must boast, I will boast the circumstances of my infirmity.

G. 1. 4, That he might deliver us from the midst of (*ἐκ*) the present evil world. 20, behold, in the presence of God, I declare that I lie not.

2. 5, To whom not even for an hour we yielded in the subjection demanded. 10, Only they wished us to be mindful of the poor; which I was anxious also *when among you*, for

this very reason to do [i. e. because of the request of James, Peter, and John], *αὐτὸ τοῦτο*, 2 P. 1. 5. [The aor. *ἐσπούδασα* shows that the Apostle speaks of his conduct at that time. If he referred to his habitual action, the word would have been *ἐσπούδαζον* (Wratislaw).] 11, because he was convicted of error (*ὅτι κατεγνωσμένος ἦν*).

G. 3. 1, in front of whose eyes Jesus Christ was inscribed in the midst of you as crucified. 17, This then is what I mean, —the covenant previously confirmed by God to Christ-ward, the law which was made three hundred and thirty years afterwards does not disannul, so as to invalidate the promise.

4. 4, born of woman, born under law (*γενόμενον*). 12, Become (free from Judaism) as I am, for even I (though a native Jew) have become a Gentile, as ye are. [*Now*, *τοῖς ἀνόμοις ὡς ἄνομος*, 1 C. 9. 21. *Then*, *περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων*, G. 1. 14.] 16, 17, And so I have become your enemy by being true to you. They pay court to you with no honourable intentions, but they wish to shut you out (from the Christian covenant), in order that you may pay court to them (as Jews). 25, For Hagar represents Mount Sinai in Arabia, and corresponds to the Jerusalem that now is, for she is in bondage with her children [read *δουλεύει γάρ*]. 27, for many are the children of the desolate, rather than of her who hath the husband.

5. 5, Ye have been made void, i. e. ye have disfranchised yourselves from Christ, as many of you as are getting justified, continuing in the element of law (*κατηργήθητε ἀπὸ τοῦ Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε*). 14, I would that they who subvert you would really cut themselves off from your body.

6. 4, he shall have his ground of rejoicing only in regard to himself, and not in regard to the other.

E. 1. 13, In whom ye also obtained a heritage upon hearing the word of truth, the good news of our salvation; in whom when ye really believed, ye were sealed with the Holy Spirit, the substance of promise.

2. 12, that ye were at that period separate from Christ. 14, who made the interests of both to be one, and broke down the intervening wall of separation, having in his flesh abolished the antipathy, resulting from the law of positive commandments consisting in ritual ordinances.

3. 9, the nature of the secret dispensation, kept hidden ages

long ago in the God who created the universe (*ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι*). [It was God's dispensation, though it was hidden in the Godhead, and was not revealed to the world in former ages. The conception of this secret plan, the partial and gradual mode of its revelation, were all ordered by Him.]

E. 4. 14, in imposture devised for the systematic plan of deceit (*ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης*). 21, as is truth in Jesus; embodied in a personal Saviour. 26, Let not the sun go down on your irritation (*παροργισμῷ*). 28, Let the stealer no longer steal (*ὁ κλέπτων μηκέτι κλεπτέτω*).

5. 5, This point however ye know, since ye are aware (*τοῦτο γὰρ ἴστε, γινώσκοντες*). 15, Consider then with what degree of accuracy ye walk. 26, that he may consecrate the Church by purging it with the washing of the water in (the ministry of) the Word.

Ph. 1. 24, But to abide in the flesh is more necessary on your account.

2. 6, 7, He did not consider the being on an equality with God a matter to be deprived of, but He emptied Himself. [This rendering brings out the antithesis between the two clauses more strongly. (*οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, ἀλλ' ἑαυτὸν ἐκένωσε.*) The insertion of the article shows that *εἶναι* is naturally the subject of the proposition. Our Lord regarded His divine nature to be entirely and absolutely in His own power. No one could deprive Him either of His Godhead or His Manhood.] 12, that in the name of Jesus—[as the groundwork and element of the action described, 'To bow the knee' is a synonym of prayer. L. 22. 41: A. 7. 60; 9. 40; 21. 5: R. 14. 11: E. 3. 14.]—Ph. 2. 16, Holding fast the word of life, to serve for my ground of glorying against the day of Christ, that I did not run for nothing, or labour for nothing.

3. 4, Yet I myself have ground of confidence, as much as you please, even in the flesh; if any one else deems to confide in the flesh, I have more ground than they—at circumcision eight days old, sprung from (*ἐκ*) the stock of Israel. 15, in whatever matter ye are diversely minded (*καὶ εἴ τι ἑτέρως φρονεῖτε*). 21, the body, the seat and sphere, of our humiliation.

Col. 1. 12, giving thanks to the Father, who qualified us for the portion of the inheritance of the saints in light. 15, born before all the creation (*πρωτότοκος πάσης κτίσεως*). 18, raised before all from the dead (*πρωτότοκος ἐκ τῶν νεκρῶν*).

Col. 2. 8, Take heed that there shall be no one to capture you as spoil by means of his philosophy; or, rather (*καί*), empty deceit. 9, because in Him permanently abideth all the fulness of the Deity in bodily substance.

3. 25, For the wrong doer shall receive to himself the wrong he has done.

1 Th. 2. 7, as we may conceive a nurse cherishes (*ὡς ἂν τροφὸς θάλπῃ*). 16, Forbidding us to speak to the Gentiles, so as to fill up their sins continually; but the wrath of God came suddenly upon them to the uttermost.

5. 23, and may your spirit and soul and body be preserved entire, in every part without blame (*ὁλόκληρον*) [a secondary predicate].

2 Th. 1. 10, When he shall have come to be glorified in his saints, and to be admired in that very day in all believers, because the testimony we delivered to you was believed.

2. 4, He who opposeth and exalteth himself exceedingly, against every one that is called God, or is an object of reverence.

3. 2, for faith is not the property of all men. 10, If any one refuses to earn his living, in that case, let him not eat (*εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω*).

1 Tim. 1. 9, Law is not enacted for a righteous man. 15, 16, chief of whom am I, but on this account I had mercy shown me, that in my case as chief, Christ Jesus might show forth the extent of His long-suffering.

5. 4, But if any widow have children or grandchildren. [The term 'nephews' was adopted from the Vulgate, 'nepotes,' which really means distant relatives.] 11, For whenever they are cold in their feelings towards Christ, they desire to marry (*ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ γαμεῖν θέλουσιν*) (or whenever they recover their natural spirits), being liable to judgment as they make void their original pledge [i. e. the pledge or promise not to marry, which they gave when they were placed on the list of widows].

6. 2, because the masters who mutually receive their good offices are believing and beloved. 5, supposing that godliness is traffic for gain.

2 T. 2. 5, unless he have striven lawfully. 21, Whosoever shall have cleansed himself from these, will be a vessel to honour.

3. 5, having a make-up (*μόρφωσιν*) of godliness.

Heb. 1. 1—4, In many portions and in many modes, of old to

the fathers spake God in the prophets, in these last days to us He speaks in a Son, whom He constituted possessor of all things, through whom He made indeed the worlds, who, seeing that He is the radiation of His glory, and the impress of His essence, directing too the universe by His word, the expression of His power, having by Himself effected the purging of our sins, took His seat on the right hand of the Majesty in the highest; having been proved to be so much nobler than the angels, as the real character He inherits is so much more distinguished than theirs.

Heb. 2. 3, which having received the beginning of its utterance through the Lord, was conveyed stedfastly to us by those who heard him. 7, For if the word spoken by angels proved stedfast. 10, For it was fitting in his sight . . . that in bringing many sons to glory, he should make the author of salvation accomplish his end by means of sufferings. 16, For not, I ween, is it angels he succours.

3. 13, So long as the 'to-day' is named. 16, For who upon hearing provoked? Yea, verily, was it not even all who came out of Egypt with Moses?

9. 22, Apart from shedding of blood remission is not effected.

11. 1, Now faith is confidence in blessings hoped for; convincing testimony of transactions unseen. 5, By faith Enoch was translated in order that he might not see death (*τοῦ μὴ ἰδεῖν* expressing purpose). 6, that He exists, and becomes a rewarder to those who diligently seek Him (*ὅτι ἐστὶ, καὶ . . . μισθαποδότης γίνεται*).

Ja. 2. 4, have ye not then divisions among yourselves, and are become judges, deciding from evil surmises? 6, Ye, for your part, dishonour the poor (*ἠτιμήσατε*), degrade him to a state of *ἀτιμία*, disfranchise him of his legitimate privileges of Christian citizenship. 20, Art thou willing, however, to know, O vain man, that faith apart from its works is dead?

3. 6, Thus the tongue has a settled character in our members, as that which pollutes the whole body.

4. 4, Whosoever, therefore, is minded to be the friend of the world, takes the character of enemy to God. [In M. 1. 19 *ἐβουλήθη* is translated 'was minded,' a rendering which might with great advantage be introduced into many passages.] 12, Who art thou that art judging thy neighbour? (*ἕτερον.*) See p. 192.

Ja. 5. 4, The hire, which is kept back by violence on your part. 16, Very powerful is the supplication of a righteous man in its inward working.

1 P. 1. 5, Who in virtue of God's power, are being guarded through faith unto salvation. 8, whom though ye saw Him not (*οὐκ ἰδόντες*), ye love, in whom believing, though now ye see Him not (*ἄρτι μὴ ὁρῶντες*).

2 P. 1. 8, For these things, being your essential qualities and increasing in you, render you neither inactive nor unfruitful in attaining the mature knowledge of our Lord Jesus Christ; whereas he who has not these graces is blind, closing his eyelids, since he forgets his purification from his sins of old.

2. 1, But there arose false prophets also among the people. 12, These, however, as irrational animals following their natural lust, brought into being for the purpose of capture and slaughter. 13, considering as pleasure noon-day riot. [*μεθημεριναὶ τρυφαί*, a sign of great voluptuousness. "Partem solido demere de die."]

3. 5, For as they wish this, it escapes their notice that the heavens were of old, and the earth was composed out of water, and by means of water: 11, Since then all these things tend to dissolution, in what state ought we to be subsisting? What ought to be our essential principle? (*ὑπάρχειν.*)

1 J. 2. 28, in order that we may not by shame shrink from Him.

3. 4, Every one who worketh sin, worketh also lawlessness, for sin is lawlessness.

4. 18, Fear doth not exist in love; love that is perfect casteth out fear, seeing that fear hath punishment; but he who habitually fears, hath not been perfected in love.

5. 18, is not a sinner; sins not habitually (*οὐχ ἁμαρτάνει*). 19, The whole world lieth in the dominion of the wicked one.

CHAPTER XII.

GRAMMATICAL AND RHETORICAL TERMS.

In the interpretation of Scripture many grammatical and rhetorical terms are employed, the meanings of which should be carefully borne in mind. A knowledge of the names is not essential, but a clear conception of the principles on which they are founded is peculiarly important. Many errors in theology have sprung from misinterpreting the figurative language of Scripture, by substituting the symbolical for the literal, or by seeking for a spiritual meaning underlying the surface, where the plain and obvious meaning is all that is meant. The uncertainties which abound in the whole range of prophetical interpretation may be traced entirely to this source; and in every branch of scriptural exegesis differences of opinion prevail, and controversies are hopelessly carried on, in which the disputants use the same words in very different senses. The perplexity is the greater, as writers on grammar and rhetoric are not uniformly consistent with one another, or even with themselves in the terms they adopt. Until there is a distinct understanding of the meaning of the words, and of the nature of the writing, whether it be history or prophecy, allegory or parable, symbol or type, and of the senses in which the terms are to be understood, we can never arrive at the satisfactory and sound interpretation of any disputed passage, and we shall do well to remember the wise and seasonable caution of the Apostle: 2 T. 2. 23, *τὰς μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσι μάχας.*

The use of figurative language in Scripture is the same as in

all other writings. Its object is to stimulate attention, to excite the imagination, to arouse the feelings, to impress strongly on the mind the arguments adduced. One striking characteristic of its style is the substitution of specific terms for general, a characteristic which is perfectly retained in translation, though every other excellence of expression is liable to be lost. Archbishop Whately remarks (Rhetoric, chap. iii. § 2): "The prevalence of this kind of language in the sacred writers may be regarded as something providential. It may be said with truth, that the book which it is the most necessary to translate into every language, is chiefly characterized by that kind of excellence in diction which is least impaired by translation."

TROPE, METAPHOR, SYNECDOCHE.

In considering the figures of speech the most general term is trope (*τρέπω*, turn), when a word, which usage has appropriated to one thing, is turned from its primary signification, and is transferred to another. The expression is then termed tropical or figurative. If, however, the word never or rarely occurs in its primary signification, the tropical sense becomes the proper one. The original meaning of בָּרַךְ is 'to bend the knee,' but as it occurs very rarely in this sense, the derivative meaning, 'to bless,' is said to be the proper, and not a figurative meaning. The original meaning of *προσκυνέω* may be 'to fawn,' like a dog, but as it nowhere is used in the New Testament in this sense, and as the nearest approach is *πρόσκυνες*, spaniel-like flatterers, fawners, the derivative meaning, to do homage, show outward respect, worship, is the proper meaning. This use of *προσκυνέω* may be ascribed to the Christian element, as *ἐπιχορηγία*, p. 7.

When there is some resemblance between the two things, to which the word is applied, the figure is called a metaphor; the context shows that something is attributed to the term in its transferred sense, which does not belong to it in the literal sense; or that there is subtracted from it, in its transferred sense, something which *does* belong to it in its literal sense. The character of our Blessed Lord, and the relations in which He stands to us, are thus made known by a combination of various metaphors. Thus He is called *ὁ ποιμὴν ὁ καλός, ἡ ἄμπελος ἡ ἀληθινή, ὁ ἄρτος τοῦ Θεοῦ, ὁ ζῶν ἄρτος, ὁ ἀμνὸς τοῦ*

Θεοῦ, ἡ ῥίζα τοῦ Ἰεσσαί, ἡ ῥίζα Δαβίδ, λίθος προσκόμματος, ἀκρογωνιαῖος. We may here adduce L. 13. 32, *πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ*: M. 3. 7, *γεννήματα ἐχιδνῶν*: 23. 33, *ὄφεις*: 10. 16, *λύκοι*: Ph. 3. 2, *κύνες*.

When there is no resemblance between the two objects, but only a connexion between them, the figure is called synecdoche; *συνεκδοχή*, literally, means the embracing or comprehension of one thing with another; an indirect mode of expression, where the whole is put for a part, the part for a whole, genus for species, species for genus, abstract for concrete. Thus 'my flesh' is put for 'my body,' Ps. 16. 9: A. 2. 26. *τὸ ποτήριον*, for the contents of the cup: *ψυχή* is put for person, as we speak of a thousand souls: *ἡ οἰκουμένη* refers to the Roman empire in A. 17. 6, and Judæa, in A. 11. 28. In Mk. 16. 15 the general term, *κτίσις*, means all mankind; in 2 C. 5. 17, *καινὴ κτίσις* is rendered, a new creature, abstract for concrete, though we may render the passage, 'he is a new creation.' In M. 6. 11 the specific term *ἄρτος* includes all the necessaries of life.

By the same figure a round number is put for a larger or smaller number, as 1 C. 14. 19, *πέντε λόγους*: a certain and definite number, for an uncertain and indefinite, as *ἑπτά*, M. 12. 14: *ἑβδομηκοντάκις ἑπτά*, M. 18. 22.

METONYMY, IRONY, HYPERBOLE.

Metonymy (*μετωνυμία, traductio, immutatio*) is the substitution of one name or appellation for another, as the cause for the effect, or the effect for the cause, the author for his work: L. 16. 29, *ἔχουσι Μωσέα καὶ τοὺς προφήτας*. So in A. 15. 21; 21. 21. Other instances are *γλῶσσα*, Mk. 16. 17: 1 C. 14. 39: *μάχαιρα*, M. 10. 34: R. 8. 35: *Ἱεροσόλυμα*, M. 3. 5: *Σιών*, referring to the Church of God, R. 9. 33; 11. 26: *γόνυ*, E. 3. 14: *δεξιά*, G. 2. 9. To this also we may refer A. 10. 15, *μὴ σὺ κοίνου*, call not thou defiled: M. 16. 19, *ὃ ἐὰν δήσῃς καὶ λύσῃς*, whatever you declare bound, or loosed.

To some instances of synecdoche and metonymy there is applied the term *κατάχρησις*, which strictly means, full use (abuti), but more generally, misuse, misapplication (male uti); when an idea is attached to an object with which it is not compatible, e. g. 'take arms against a sea of troubles:' L. 8. 23, *κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ*

ἐκινδύνευον, they were in process of being filled; where the persons are put for the vessels: M. 3. 12, *διακαθαριεῖ τὴν ἅλωνα αὐτοῦ*, i. e. the corn on the floor. Under this we may reckon *βεβηλόω*, desecrate, M. 12. 5: *ἕτερος νόμος*, sinful bias, R. 7. 23: *ἐξουσία*, veil, 1 C. 11. 10: *σῶμα τῶν ἁμαρτιῶν*, C. 2. 11: *μέλη*, 3. 5: *ὀφθαλμὸς πονηρός*, Mk. 7. 22: *βλέπειν τὴν φωνήν*, Rev. 1. 12, where the term, appropriate to the sense of sight, is transferred to the sense of hearing: *χρηστολογία*, plausibility: *εὐλογία*, complimentary language, R. 16. 18; *εὐτραπελία*, wit and elegance enlisted in the service of sin, E. 5. 4. Sometimes this figure has a touch of pleasantry: 2 C. 12. 13, *χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.*

Several expressions have a touch of irony (*εἰρωνεία*, dissimulation, an ignorance purposely affected, any assumed appearance, pretext, disguise), as the answer of the man, blind from his birth, to the Pharisees: J. 9. 27, *μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;* In the language of our Lord, M. 26. 45, *καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε* (Chrysostom, *οὐ προστάττοντός ἐστιν, οὐδὲ συμβουλεύοντος, ἀλλ' ὀνειδίζοντος*): Mk. 7. 9, *καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.* The use of *δικαίοις*, L. 15. 7, if it refers to the Pharisees. So in J. 13. 38; 16. 31. 1 C. 4. 8, *ἤδη κεκορεσμένοι ἐστὲ κ.τ.λ.*: 4. 10, with an additional force of antithesis: *ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι*: 2 C. 10. 6, *ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.* The Apostle's most obvious meaning is, that he is quite ready to chastise every disobedience existing in the Church of Christ, but that he will wait until the Church has become perfectly obedient (Wilkinson): 11. 19, *ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες.* Compare Eccl. 11. 9, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth."

Hyperbole (*ὑπερβολή, αὔξησις*), the exaggeration of a circumstance beyond its real magnitude, in order to fix the attention more closely on its real import: J. 21. 25: A. 2. 5, *ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.* With this we may compare Gen. 41. 57, All countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands: G. 4. 14, 15: H. 11. 12, *καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡσεὶ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσ-*

σης ἡ ἀναρίθμητος: L. 19. 40, ἐὰν οὗτοι σιωπήσωσιν οἱ λίθοι κεκράξονται. This last instance illustrates Whately's remark (Rhetoric): "The highest degree of energy is produced by such metaphors as attribute *life* and *action* to things inanimate."

LITOTES, HENDIADYS, ELLIPSIS.

In contrast with hyperbole is litotes, μείωσις, extenuatio, where less is expressed than is really meant, e. g. The Lord will not hold him guiltless: G. 5. 21, οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν: M. 18. 14: H. 13. 17, ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο, i. q. ἀσύμφορον, ἀνωφελές, disastrous, ruinous. To these we may add the examples of the privative power of οὐ, p. 139; and the use of τις, to denote importance, p. 49.

Hendiadys (ἓν διὰ δυοῖν) is a mode of expression, where two substantives are connected by a copula, of which one denotes some quality or accessory of the other, as Virg. *Æn.* ii. 192, "Pateris libamus et auro." There are several expressions analogous to this figure, but it may be doubted whether any clear and decided instance occurs in the New Testament. In A. 14. 13, ταύρους καὶ στέμματα may mean ταύρους ἐστεμμένους, but this is forced and unnatural compared with the idea of garlands as well as bulls. L. 21. 15, στόμα καὶ σοφίαν may mean 'wise utterance,' but is more forcibly translated 'utterance, yea, wisdom.' This rendering is confirmed by considering the relative (ᾗ) which follows. A. 1. 25, λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, this service of the apostleship: or taking καί as exegetical, this service, to wit, the apostleship. 1 Th. 4. 1, πῶς δεῖ περιπατεῖν καὶ ἀρέσκειν Θεῷ, how to please God in your walk: E. 6. 7, εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει, watching for this very purpose, in every kind of persevering supplication.

Some of the falsely assumed instances of hendiadys must be rejected as contrary to the principles of sound interpretation: Tit. 2. 13, προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ, κ.τ.λ., waiting to receive the blessed hope and manifestation of the glory. (See p. 36.) So 1 Th. 2. 12, τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν. Here βασιλεία marks the kingdom of His Son, of which the true Christian is a subject while on earth, though the full

privileges and blessings are to be enjoyed hereafter; *δόξα*, His own eternal glory, of which all the true members of the Messianic kingdom shall be partakers. 2 Tim. 4. 1, *διαμαρτύρομαι . . . καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ*, I solemnly charge thee, by His manifestation and by His kingdom; the kingdom which is to commence at His *ἐπιφάνεια*, to continue without end, or modification; the kingdom of glory, which succeeds the modified eternity of His mediatorial kingdom of grace.

ELLIPSIS.

Several instances have already been given of the omission of words and sentences, especially of the use of the Article without the Noun, pp. 38, 39, and of Adjectives without Substantives, p. 57. In addition to these, of which no further examples need be given, there are various concise modes of expression closely allied to the Ellipsis, to which the terms Brachylogy (*βραχυλογία*), Zeugma, Aposiopesis, have been applied.

Instances of Brachylogy, brevity of expression, may be seen in R. 2. 28; 5. 16. 18; 13. 7: 1 T. 2. 12, *γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω . . . ἀλλ' εἶναι ἐν ἡσυχίᾳ*, where *εἶναι* depends on *βούλομαι*, or on *παραγγέλλω*, implied in *οὐκ ἐπιτρέπω*. 1 C. 14. 34, *αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν, οὐ γὰρ ἐπιτέτραπται αὐταῖς λαλεῖν, ἀλλὰ (μανθανέτωσαν) ὑποτάσσεσθαι.* This form of brachylogy occurs most commonly in the case of an antithesis introduced by an adversative conjunction (Jelf, § 895, *h*). Compare *Il.* 5. 819: Soph. *Œd. R.* 236: *El.* 71,—

> *καὶ μὴ μ' ἄτιμον τῆσδ' ἀποστείλητε γῆς,*
> *ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων,*

where after *ἀλλά* we may understand *ποιεῖτε*. Plato, *Apol.*, p. 36, B, *ἀμελήσας ὧν οἱ πολλοὶ (ἐπιμελοῦνται)*. Latin, Cic. *N. D.* i. 7. 17, "tu autem nolo existimes me adjutorem huic venisse, sed auditorem;" where after 'sed' we must understand 'volo existimes me venisse.' 1 Tim. 4. 3, *κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων*. This is generally considered a Zeugma, but it may be classed under the head of Brachylogy; as *κωλυόντων* may be resolved into *παραγγελλόντων μή*, and after *γαμεῖν* we may understand *ἀλλὰ παραγγελλόντων*.

The Zeugma (*ζεῦγμα*) is one of the most important kinds of

Brachylogy, when a particular verb which is properly applicable only to one part of the sentence, is made generally applicable to the whole context. Pind. *Ol.* i. 88, *ἔλεν δ' Οἰνομάου βίαν παρθένον τε σύνευνον*, he conquered the mighty Œnomaus, and obtained the virgin as his bride; where *ἔσχεν* must be supplied for the second clause. L. 1. 64, *ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ (ἐλύθη)*: A. 4. 28, *ποιῆσαι ὅσα ἡ χείρ σου καὶ ἡ βουλή σου προώρισε γενέσθαι*, where *προώρισε* is appropriate only to *βουλή*: 1 C. 3. 2, *γάλα ὑμᾶς ἐπότισα οὐ βρῶμα*, where *ἐπότισα* is strictly applicable only to *γάλα*. Thus Hom., *ἔδουσί τε πίονα μῆλα οἶνόν τε*: Ph. 3. 10, *τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ*. Here *γνῶναι* is strictly applicable only to *αὐτόν*: before *δύναμιν, κοινωνίαν*, we must render *γνῶναι* by 'experience.'

Aposiopesis is a kind of ellipse. Thus we omit the imperative in Soph. *Antig.* 577, *μὴ τριβὰς ἔτι*, and in the corresponding English, 'no more loitering' (Donaldson). Instances of this have already been adduced, L. 19. 42; 22. 42; 13. 9: Mk. 7. 11: J. 6. 62: A. 23. 9, where a sentence or part of a sentence is suppressed through emotion; and the suppressed language is intimated by the action or tone of the speaker. There is a species of *ἀποσιώπησις* in R. 7. 25, *τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;* which is supplied by the outbreak of thankfulness, *εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν*. We may compare *ὅρα μή*, Rev. 19. 10; 22. 9, with the forms of dehortation or deprecation frequent in the tragedians, *μὴ ταῦτα, μὴ σύ γε*.

PLEONASM, ANTANACLASIS.

Pleonasm (*πλεονασμός*), or redundance of phraseology, which is the converse of brachylogy, can hardly be considered as a grammatical irregularity. Omissions may produce an ungrammatical structure, but superfluities leave the syntax as it was. Repetitions of synonyms, such as *πάλιν αὖθις, τάχα ἴσως*, secondary predications of the main predicate, such as *ἔφη λέγων*, and repetitions in a negative form, such as *οὐχ ἥκιστα ἀλλὰ μάλιστα, γνωτὰ κοὐκ ἄγνωτα, μή τι μακεστῆρα μῦθον ἀλλὰ σύντομον λέγων*, all belong to this class. (Donaldson.)

J. 1. 20, *καὶ ὡμολόγησε καὶ οὐκ ἠρνήσατο*: E. 5. 15, *μὴ ὡς ἄσοφοι ἀλλ' ὡς σοφοί*: R. 8. 22, *πᾶσα ἡ φύσις συστενάζει καὶ*

συνωδίνει: Mk. 1. 25, *πρωΐ ἔννυχον λίαν ἀναστὰς ἐξῆλθε*. But there are very few expressions in which the words said to be pleonastic do not add circumstantiality, vividness, and force to the narrative. From the bad scholarship, and worse theology of an earlier day, some of the most instructive and powerful combinations, like *χάρις*, *ἔλεος*, *εἰρήνη*, have been pronounced very insipid.

Among ordinary pleonasms we may reckon M. 26. 42, *πάλιν ἐκ δευτέρου*: Mk. 1. 7, *ἐκήρυσσε λέγων*: J. 4. 54, *τοῦτο πάλιν δεύτερον σημεῖον*. Compare our English expression, 'This was repeated a second time.' Sometimes *λαβεῖν* is redundant: A. 3. 3, *ἠρώτα ἐλεημοσύνην λαβεῖν*. Compare Aristoph. *Plut.* 240, *αἰτῶν λαβεῖν τι*: Soph. *Ag.* 825, *αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν*: A. 27. 10, *Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας, οὐ μόνον τοῦ φόρτου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλει ἔσεσθαι τὸν πλοῦν*. Here *ὅτι* is pleonastic. There is a mixture of the two constructions, *θεωρῶ ὅτι μέλλει ὁ πλοῦς* and *θεωρῶ μέλλειν τὸν πλοῦν*. This is here occasioned by the words which intervene between *ὅτι* and *μέλλειν*. The redundant use of *αὐτός* is noticed in p. 55; to which may be added Rev. 17. 9, *ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν*.

G. 4. 9, *νῦν δὲ γνόντες Θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε*; Here *πάλιν ἄνωθεν* is not a pleonasm. Cf. 'rursum denuo.' Two ideas are conveyed,—relapse to bondage and recommencement of its principles. The Galatians had been slaves to the *στοιχεῖα*, in the form of heathenism; now they were on the point of enslaving themselves again to the *στοιχεῖα*, and of commencing them anew in the form of Judaism. (Ellicott.)

The term Antanaclasis (*ἀντανάκλασις*, originally the reflexion of light or sound) is applied to the use of a word in two different senses or modifications of its sense in the same sentence: M. 8. 22, *ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς*: 1 C. 3. 17, *εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός*: Ja. 1. 9, 10, *καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ*.

PARONOMASIA, PROLEPSIS.

παρονομασία, a slight change in a name or word, so as to give it a new shade of meaning. "Parva verbi immutatio in literis

posita," also a play upon words which have a similar sound, but different significations (annominatio). The combination of words of similar sound was a favourite usage of Oriental writers, and is peculiarly frequent in the Epistles of St. Paul, partly from accident and partly with the view of imparting genial kindness to the expression, or greater emphasis to the thought: M. 24. 7: L. 21. 11, *λιμοὶ καὶ λοιμοί*: H. 5. 8, *ἔμαθεν ἀφ' ὧν ἔπαθεν*: A. 17. 25, *ζωὴν καὶ πνοήν*: 2 C. 10. 13. 15, *ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος, κ.τ.λ.*, where there seems to be a play on *ἄμετρα* and *μέτρον*, similar to the use of 'unlimited,' in the two senses of 'immoderate' and 'without due limitations:' 2 C. 1. 13, *οὐ γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἢ ἃ ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε· ἐλπίζω δὲ ὅτι καὶ ἐπὶ τέλους ἐπιγνώσεσθε*: R. 1. 29. 31, *μεστοὺς φθόνου, φόνου . . . ἀσυνέτους ἀσυνθέτους*: 12. 3, *μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν*: Ph. 3. 2, 3, *βλέπετε τὴν κατατομήν. Ἡμεῖς γάρ ἐσμεν ἡ περιτομή*: where the Apostle employs the word *κατατομή* to express more clearly the antithesis to *περιτομή*. The LXX use *κατατέμνειν* to express the idolatrous mangling of the flesh, practised by the heathen, Lev. 21. 5: 1 Kings 18. 28. G. 5. 7, 8, *τίς ὑμᾶς ἀνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς*. Here the *μὴ πείθεσθαι* indicates a negative persuasion, disobedience to the truth, which is now represented as a positive persuasion; *ἡ πεισμονή*, such a persuasion, or rather such a conviction (see p. 18). There is a similar transference of thought from obedience to disobedience in 2 C. 10. 6. Compare 2 Th. 3. 2, 3.

From the term *πρόληψις* ('occupatio'), an anticipating, and in respect of time, anachronism, there arises the proleptic sense, a previous assumption, where what will be the result is attributed to the object as already the existing state or condition. Donaldson adduces Pind. *Ol.* v. 4, *τὰν σὰν πόλιν αὔξων λαοτρόφον*, i. e. *ὥστε λαοτρόφον εἶναι*, "increasing thy city so as to make it a nurser of population:" Thucyd. iv. 17, *τοὺς λόγους μακροτέρους παρὰ τὸ εἰωθὸς οὐ μηκανοῦμεν*, i. e., *ὥστε μακροτέρους εἶναι*, "we will not spin out our speech so as to make it more prolix, contrary to our usual practice." This idiom is found in Latin, *Juv.* i. 83, "paullatimque anima caluerunt mollia saxa," i. e., 'ita ut mollia fierent.'

Of this proleptic use we have instances in 1 C. 1. 8, *ὃς καὶ*

βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ: 1 Th. 3. 13, *εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ*: 2 C. 4. 4, *ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων*, so that they continue unbelieving. Compare Soph. *Antig.* 856, *τὸν δ' ἐμὸν πότμον ἀδάκρυτον οὐδεὶς φίλων στενάζει*, no friend bewails my fate, so that it continues unwept: R. 1. 21, *ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία*: 8. 29, *προώρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ*.

The placing of words or sentences out of their usual order is termed *trajection*. Frequently this occurs from a regard to simplicity of expression, from the arrangement of the words being suggested by the nature of the ideas, or from a conventional grouping and order. This is termed *ὑπερβατόν*, inversion. Some see a transposition of words in 2 T. 2. 6, *τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν*, the husbandman must first labour before he be partaker of the fruits. Others, however, consider that *κοπιῶντα* is emphatic from position. The labouring husbandman has the first right to partake of the fruits: Mk. 11. 13, *ἰδὼν συκῆν μακρόθεν ἔχουσαν φύλλα, ἦλθεν εἰ ἄρα εὑρήσει τι ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων*. Here the natural position of the last clause would be after *ἐν αὐτῇ*,—seeing leaves He expected to find fruit, for the time of gathering figs was not over: Mk. 16. 3, 4, *Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα*. Here the last clause accounts for their inquiring, *τίς ἀποκυλίσει;* J. 20. 9, *οὐδέπω γὰρ ᾔδεισαν τὴν γραφήν*. This explains the reason of *εἰσῆλθε* (8).

SOLECISMS.

The origin of the term *Σολοικισμός* is not clearly known, but it is said to have been applied to the corruption of the Attic dialect among the Athenian colonists of *Σόλοι* in Cilicia. The word is generally applied to provincialisms, or incorrectness in the use of language. The occurrence of solecisms has been very freely and unreasonably imputed to the whole of the writers of the New Testament, but the charge cannot be sustained: in the Apocalypse there are indeed many expressions for which we

cannot account by ordinary rules. But the remark of Dr. Wordsworth is very just: "Wherever the reader meets in the Apocalypse with a phrase which seems a solecism, let him take it for granted that it contains some great and solemn truths, and that the singularity of the phrase is designed to call his attention to them."

INDEX I.

AUTHORS QUOTED, AND PRINCIPAL SUBJECTS.

Absolute cases, 116; genitive, 97.
Accent, influence of, 24, 25. 122. 136.
Accusative, remote object, 64; cognate signification, 65; in apposition, 66; subject of infinitive, 66.
Adjectives derived from verbs, 20; comparative, 58; superlative, 59; numerals, 61; in rational concord, 53; without substantive, 53.
Adverbs, separable, forming compounds, 24; inseparable, 24; used as prepositions, 185. See Particles.
Alexandrine element, 14.
Alford, Dean, 117. 124. 138. 195. 210. 215. 217.
Anacoluthon, 116.
Angus, Dr., 67. 197.
Antanaclasis, 258.
Antecedent (relative), 55.
Aorist, 89; epistolary, 90; combined with perfect, 90—92; imperfect, 93; infinitive, 94; difference between imperfect and aorist, 89; denoting single acts, 90. 92.
Aposiopesis, 258.
Apposition, 56; genitive of, 56; accusative, 66.
Arnold, Dr., 79. 125. 129. 132, 133. 167. 170. 188. 234.
Arrangement (trajection), 261.
Article, 26; peculiar omissions, 27; Homeric use, 28; demonstrative, 30; possessive, prepositive, 31; anticipative, retrospective, 32; rhetorical, 33; generic, 34; with attributives, 35; in regimen, 37; with the defining clause, 37; without the noun, 38; in forming the subject, 40; with verbs of existence and calling, 40; with various adjectives and pronouns, 42—45.
Attraction, 54.

Basis of New Testament Greek, 1, 2; four distinctive elements, 5.
Blackwall, 9. 16.
Brachylogy, 257.

Cases, nominative, 50; oblique, 62, 63.
Cause, dative of, 78; coincidence, 76; circumstance, 77.
Christian element in New Testament Greek, 6.
Cilicisms, 14.
Classes of substantives, 18; of adjectives, 19; of verbs, 21, 22.
Comparative, tacit, 58.
Compounds, parathetic, 22; synthetic, 23; influence of accent, 24, 25.
Conjunctions, copulative, 131, 132; adversative, 118. 133, 134; disjunctive, 143.
Copula, 26.

Dative, 76; coincidence, 76; qualifying circumstance, 77; proximate cause, 78; ethical relation, 79; absolute, 116; with prepositions, 156—160. 173—185.
Demonstratives, 30. 47.
Deponents, 99.
Derivatives, 17—22.
Distributives, 61.
Donaldson, Dr., 23. 38, 39. 63. 66. 72. 75. 87. 93. 95. 99. 118. 257.
Dynamic middle, 98.

Elements of New Testament Greek, 5; of a sentence, 26.
Ellicott, Bishop, 5. 19. 34—36. 72. 77. 83. 93. 109. 129. 134. 138. 143. 155. 158. 163. 166. 176. 185. 189. 192. 194. 197. 205. 216. 219. 236. 258.
Ellipsis, 257.

Epexegetical use of copulatives, 123.
Expressions for eternity, 13.

Fairbairn, Dr., 130.
Foreign words, 15, 16.
Forms of conditional propositions, 104—106.
Fritzsche, 84. 214. 234.
Future, 83; for the imperative, 84; denoting possibility, 84.

Genitive, primary meaning, 63; ablative origin, 67; fulness, deficiency, 68; perception, partition, 69; relation, 70; idiomatic usages, 72, 73; predominating quality, 73; contact, 75; tentative use, 75; absolute, 76.
Greek in Palestine compared with Colonial English, 2. 4.
Green, Rev. T. S., 86.

Hebraisms, spurious, 11; genuine, 13.
Hebrew element, 8.
Hellenistic, 1.
Hendiadys, 256.
Hermann, 10. 87. 101. 107. 131.
Hutchinson, 151.
Hyperbole, 254.
Hypothetical propositions, 104—106.

Imperative mood, use of, 106; in prohibitions, 107; omitted, 52.
Imperfect, 87—89; incompleteness, repetition, 88; with aorist, 89.
Indefinite, interrogative pronoun, 48, 49.
Indicative mood, 81; present, 82; future, 83; perfect, 85; imperfect, 87; aorist, 89; pluperfect, 94; conjoined with the optative, 103.
Infinitive mood, 108; as a verbal noun, 109; participle, 108. 111.
Intransitive verbs, 95, 96.

Jacob, Dr., 63. 108. 118.

Klotz, 144. 148.

Latinisms, 15.
Litotes, 256.

Masson, Professor, 5.
Metaphor, 252; hunger and thirst, 12.
Metonymy, 293.
Middle voice, four usages, 97; causative, dynamic, 98; supplied by the active, 99; deponents, 99.
Moods, 100; subjunctive, 101; optative, 102; indicative conjoined with optative, 103; imperative, 106, 107; infinitive, 108—110.
Multitude, nouns of, 51.

Negative particles, 138—144.
Neuter plural, 50.
Nouns, classes of, 18, 19; derived from verbs, 19.
Numerals, 61.

Object, immediate, 63; remote, 64.
Objective genitive, 72, 73.
Oblique cases, 62.
Optative mood, 100. 105; with the indicative, 103.
Oral element, 5.
Ordinals, peculiar use of, 61.

Parathetic compounds, 22.
Paronomasia, 259.
Participles, 110—117; supplementary idea, 111; independent propositions, 112; temporal, causal, 113; conditional, final sentence, 114; in periphrastic senses, 115; absolute, 76. 116; equivalent to imperatives, 116.
Particles, 118—148; adversative, 118. 133, 134; illative, 121. 144. 148; causal, 133. 137; final, 128—131; copulative, 131, 132; temporal, 136. 145; negative, 138—143; conditional, 125.
Passive voice, 96, 97; deponents, 99.
Paulo-post future, 95.
Perfect, 85—87; rendered by English present, 85; an immediate consequence, 86; distinguished from aorist, 87; combined with aorist, 90.
Pleonasm, 258.
Pluperfect, 94.
Predicate, 26. 50.
Prepositions, general view of, 149; genitive, 150—156; dative, 156—160; accusative, 161—165; genitive and accusative, 165. 173; genitive, dative, accusative, 173—185.
Present tense, 82, 83; peculiar uses of, 81.
Prohibitions, modes of expressing, 93.
Prolepsis, 260.
Pronouns, personal, 45—48; interrogative, 48; indefinite, 49.
Pusey, Dr., 10. 52.

Quality, genitive of, 73.
Quarterly Reviewer, 29. 76. 80. 100. 129. 149.

Reciprocity, modes of expressing, 60.
Redundancy, 45. 110.
Relative and antecedent, 55.
Remote consequences, 142.
Reversive power of negatives, 139.

Solecisms, 261.
Subject, the, formed by the article, 27. 40; plural neuter verb singular, 50;

in what cases omitted, 52; omission of simple copula with predicate, 52; before the infinitive, 66.
Subjective genitive, 72.
Substantives, classes of, 17; derived from adjectives, 18.
Superlatives, unusual forms, 59; Hebraistic, 13.
Synecdoche, 253.

Tenses, 80, 81; present, 82; imperfect, 87; future, 83; aorist, 89; perfect and aorist, 90; perfect, 85; pluperfect, 94; paulo-post future, 95; principal used for subordinate, 83; present for perfect, 83.
Trajection, transposition, 261.
Trench, Archbishop, 187. 191. 223. 231. 235.

Valckner, 5. 38. 44. 171. 232.
Vaughan, Dr. (on the Romans), 28. 42. 83. 89. 92. 127. 155. 161. 189. 193. 200. 215. 219. 221. 224. 230. 234. 242, 243.
Verb, tenses of, 81; voices of, 95; compounded, 151. 153. 156. 161. 164. 168. 170. 173. 177. 179. 181, 182. 185.
Verbal nouns, 17. 20.
Voices, 95; passive, 96; middle, 97.

Winer, 33. 47. 128. 156. 179.
Wordsworth, Dr., 27. 33. 73. 87. 91. 155. 213. 219. 221, 222, 223. 229. 236.
Wratislaw, Rev. A. H. (Notes and Dissertations), 20. 65. 75. 115. 125. 242, 243. 246.

Zeugma, 257.

INDEX II.

GREEK WORDS EXPLAINED AND ILLUSTRATED.

ἀγαθός, 186.
ἀγαθότης, ἀγαθωσύνη, 187.
ἀγαπάω, ἀγάπη, 187.
ἅγιος, ἁγνός, 188.
ἁγνίζω, 188.
ἀγοράζω, 188.
ἄγος, 188.
ἀγράμματος, 215.
ἀγριότης, 208.
ἀγωνία, ἀγωνίζομαι, 211.
ἀδικία, 194.
ἀδόκιμος, 189.
αἰδώς, ἀναιδεία, 189.
αἵρεσις, 190.
αἰσχρολογία, αἰσχρότης, 190, 191.
αἰσχύνη, 189.
αἰτέω, 190.
αἰτία, 190
αἰτιάομαι, 207.
αἰών, 191.
ἀκέραιος, 192.
ἀλαζών, 192.
ἀλείφω, 210.
ἀληθινός, ἀληθής, 192.
ἀλλά, 118—120.
ἀλληγορέω, 226.
ἀλλογενής, 193.
ἄλλος, 192.
ἄλλως, 120.
ἅλων, 255.
ἅμα, 24. 121.
ἁμαρτία, 193.
ἄμαχος, 194.
ἄμεμπτος, 192.
ἀμπελουργός, 200.
ἄμωμος, ἀμώμητος, 192.
ἀνά, 164.
ἀνάγκη, 12.
ἀνάθεμα, ἀνάθημα, 194.
ἀνάπαυσις, 194.
ἀναστροφή, 195.
ἀνάχυσις, 196.
ἀνέγκλητος, 192.
ἀνελεήμων, 196.
ἄνεσις, 194.
ἀνθρωποκτόνος, 234.
ἀνόητος, 196.
ἄνοια, 196.
ἀνόσιος, 194.
ἀνοχή, 195.
ἀντί, 150, 151.
ἀντιλαμβάνεσθαι, 195.
ἀνυπόκριτος, 195.
ἀνυπότακτος, ἄνομος, 194.
ἀπατάω, 228.
ἀπειθής, ἀπείθεια, 195.
ἁπλοῦς, ἁπλότης, 195.
ἀπό, 152, 153.
ἀποδημέω, 196.
ἀπολλύμενοι, 35.
ἀπολύτρωσις, 188.
ἀποροῦμαι, 227.
ἀποσιώπησις, 258.
ἀπόστολος, 204.
ἅπτομαι, 213.
ἄρα, 121, 122.
ἁρπάζειν, 226.
ἀῤῥαβών, 196.
ἄρτιος, 225.
ἄρχομαι, 111.
ἀσεβής, ἀσέβεια, 193.
ἀσέλγεια, 196.
ἀσθένεια, 221.
ἄσπιλος, 192.
ἄσπονδος, ἄστοργος, 196.
ἀσύνετος, ἀσύνθετος, 196.
ἀσωτία, 196.
αὐθάδης, 196.
αὐτοκατάκριτος, 219.
αὐτός, 44, 45. 65.
ἄφεσις, 194.
ἄφθαρτος, ἀφθαρσία, 196. 212.
ἀφροσύνη, ἄφρων, 196.

βάπτω, βαπτισμός, 197.
βάρβαρος, 193.

βάρος, 197.
βασανίζω, 189.
βασιλεία, 256.
βεβαιότης, 229.
βέβηλος, 188. 194.
βεβηλόω, 255.
βίος, 212.
βλασφημέω, βλασφημία, 198.
βλέπω, 224.
βοηθεῖν, 195.
βούλομαι, 197.
βραχυλογία, 257.
βρέφος, 223.
βωμός, 8. 215. 231.

γάρ, 123.
γε, 122.
γενεά, γένος, 199.
γεωργός, 200.
γιγνώσκω, 32. 201.
γινέσθαι, 199.
γνώμη, 200.
γνῶσις, 200.
γογγυσμός, 202.

δέησις, 230.
δειλία, 202.
δεῖνα, 49.
δεισιδαιμονία, 202.
δεσπότης, 202.
δέχομαι, 226.
δή, δήπου, 124.
διά, 165—168.
διάβολος, 203.
διάδημα, 233.
διακονία, διάκονος, 203. 231.
διαλέγομαι, 204.
διαμαρτύρεσθαι, 204.
διάνοια, 217.
διδάσκαλος, 203.
διδάσκω, διδασκαλία, 204.
διδαχή, 204.
δίκαιος, 186, 187.
δικαιόω, δικαιοσύνη, 205.
δικαίωμα, δικαίωσις, 205.
δικαστής, 221.
διωγμός, 214.
δοκιμάζω, 189.
δόλος, 228.
δόξα, δοξάζω, 205.
δύναμαι, 206.
δύναμις, 206. 234.
δῶρα, 215.

ἐάν, εἰ, 125.
Ἑβραῖος, 206.
ἔγγυος, 207.
ἐγκακεῖν, 209.
ἐγκαλέω, 207.
ἔγκλημα, 190.
ἐγκόπτειν, 230.
ἐγκράτεια, 207.
ἔθνος, 199.
εἰ, with οὐ, 139.
εἴδωλον, εἰκών, 208.
εἰλικρινής, 195.
εἴπερ, 125.
εἰρήνη, 210. 235.
εἰρωνεία, 254.
εἰς, 161—164.
εἰς for ἐν, 161.
εἰς, ἐπί, 176.
εἰς, πρός, κατά, 169.
εἷς, 60.
ἐκ, 153—156.
ἐκεῖνος, 47.
ἐκκακεῖν, ἐκλύεσθαι, 209.
ἐκκλησία, 208.
ἔκστασις, 209.
ἔλαιον, 209.
ἔλεγξις, ἔλεγχος, 190. 209.
ἐλέγχω, 207.
ἔλεος, 210.
Ἑλληνίζειν, Ἑλληνιστής, 1. 207.
ἐλπίζειν ἐν, εἰς, ἐπί, 177.
ἐλπίς, 220. 228.
ἐν, 156—160.
ἐν for εἰς, 162.
ἓν διὰ δυοῖν, 255.
ἔνδειξις, 210.
ἕνεκα, 185.
ἐνέργεια, 206.
ἐνθύμησις, ἔννοια, 210.
ἔντευξις, 230.
ἐντολή, 210.
ἐξηγητής, 231.
ἐξουσία, 206.
ἐπάνω, 61.
ἐπεί, ἐπειδή, 126.
ἐπί, 173—177.
ἐπίγνωσις, 200.
ἐπιεικής, 186. 194. 208.
ἐπίσταμαι, 201.
ἐπιστήμη, 211.
ἐπιταγή, 200.
ἐπίτροπος, 203. 212.
ἐπιφάνεια, 36.
ἐπιχορηγία, 7. 71.
ἐράω, 187.
ἐργάζομαι, ἐργασία, 211.
ἑρμηνεία, 224.
ἐρωτάω, 190.
ἕτερος, 192.
εὐαγγελίζομαι, 204.
εὐγενής, 211.
εὐήθης, 196.
εὐλάβεια, εὐλαβής, 202.
εὐλογητός, 211.
εὐλογία, 206.
εὐσχήμων, 211.
εὐτραπελία, 191.
ἔχω, 115.

ζεῦγμα, 257.
ζῆλος, 211.
ζωή, 212.

ἤ, ἦ μήν, 127.
ἡγεμών, 212.
ἤδη, 127.
ἡσύχιος, ἡσυχάζειν, 211. 213.

θαμβέομαι, θάμβος, 209.
θάνατος, 212.
θεμέλιος, 209.
θειότης, 213.
θέλω, 197.
θεμέλιος, 209.
θεοσεβής, θεοσέβεια, 202.
θεράπων, 203.
θεωρέω, 213. 224.
θιγγάνω, 213.
θλῖψις, 214.
θνητός, 213.
θράσος, θάρσος, 213.
θρασύτης, 202.
θρῆνος, 218.
θρῆσκος, θρησκεία, 202.
θυμός, 213.
θυρεόν, 214.
θυσία, 214.
θυσιαστήριον, 215.

ἰδεῖν, 225.
ἰδιώτης, 215.
ἱερατεία, ἱερωσύνη, 215.
ἱερόν, 215.
Ἱερουσαλήμ, 40.
ἱλάσκομαι, 210.
ἱλασμός, 188.
ἱλαστήριον, 19. 215.
ἱμάτιον, 215.
Ἰουδαῖος, Ἰσραηλίτης, 207.
ἵνα, 128—131.
ἰσχύς, 206.

καθώς, 147.
καί, 131—133.
καινός, 223.
καιρός, 215.
κακία, 194.
κακοήθης, 194. 196.
καλός, 187.
καλύπτω, 219.
καρδία, 217.
κατά, 168—171.
καταγινώσκω, 216.
κατάνυξις, 74.
καταρτίζω, 216.
κατατομή, 228. 259.
κατηχέω, 204.
κατάχρησις, 253.
κείρειν, 217.
κένος, 217.
κῆνσος, 234.
κήρυγμα, 217.
κηρύσσω, κήρυξ, 204.
κλαίειν, 218.
κλέπτης, 218.
κλινή, 218.
κοιμᾶσθαι, 12.
κοινόομαι, 254.
κοινωνία, 235.
κόλασις, 218.
κόπος, 219.
κόπτομαι, κοπετός, 218.
κόσμος, 191, 192.
κόφινος, 219.
κράτος, 206.
κραυγή, 199.
κριτής, 221.
κρύπτω, 219.
κτίσις, 253.
Κύριος, 203.

λαλιά, λόγος, 220.
λαμπάς, λύχνος, 221.
λαός, 199.
λατρεύειν, 220.
λειτουργεῖν, 220.
λῃστής, 218.
λοιδορέω, 198.
λούω, 221.
λύτρον, λυτρόω, 188.

μακάριος, μακαρισμός, 210.
μαλακία, 221.
μανία, 209.
μαντεύεσθαι, 231.
μάχαιρα, 232.
μείωσις, 255.
μέν, 133.
μεριστής, 221.
μεσίτης, 207.
μετά, 177—179.
μεταμέλομαι, μετάνοια, 221.
μετωνυμία, 253.
μή, 114. 138—141.
μηδέ, μήτε, 143.
μηδείς, 60.
μήποτε, 141.
μιαίνω, μολύνω, 222.
μορφή, μόρφωσις, 222.
μύρον, 209.
μυστήριον, μύστης, 219.
μωρολογία, 191.

ναί, 135.
ναός, 215.
νεκρός, 213.
νέος, 222.
νήπιος, 223.
νίπτειν, 221.
νοεῖν, νοῦς, 200. 223.
νόσος, 221.
νουθετέω, νουθεσία, 224.

ξύλον, 12.
ξυρεῖν, 217.

ὅδε, οὗτος, 47, 48.
ὀδύνη, ὀδυνῶμαι, 227.
οἶδα, 201.
οἰκέτης, οἰκονόμος, 203.
οἰκία, οἶκος, 227.
οἰκτιρμός, 210.
ὁλόκληρος, ὁλοτελής, 225.
ὁμοίωμα, 222.
ὅμως, ὁμῶς, 136.
ὄνομα, 206.
ὄπισθεν, 149. 185.
ὅπου, 13.
ὄπτομαι, 213.
ὅπως, 128—131. 136.
ὁράω, 224.
ὀργή, 214.
ὀργιλότης, 208.
ὅς, ὅστις, 44, 45.
ὅσιος, 187.
ὅτε, ὅταν, 136.
ὅτι, 137.
οὐ, 138, 139. 141, 142.
οὐδέ, οὔτε, 143.
οὐδείς, 60.
οὐκέτι, οὐκοῦν, 143.
οὖν, 144.
οὗτος, 47, 48. 65.
οὐχ ὅτι, 138.

παιδαγωγός, 226.
παιδεία, παιδεύω, 224.
πανουργία, 190.
παρά, 179—181.
παράβασις, 225.
παραβολή, παροιμία, 226.
παράκλησις, 204.
παρακοή, παράπτωμα, 193. 225.
παραλαμβάνω, 226.
παραμυθία, 204.
πάρεσις, 194.
παρονομασία, 259.
παροργίζω, 214.
παῤῥησία, 226.
πᾶς, 42, 43.
πάσχω, 226.
πατριά, 227.
πείθομαι, 227.
πεισμονή, 18. 259.
πένης, πτωχός, 227.
περί, 170. 172.
περιεργάζεσθαι, 211.
περιποιέομαι, περιποίησις, 189.
περιτομή, 228.
πικρία, 214.
πιστεύειν, ἐν, εἰς, ἐπί, 177.
πίστις, 228.
πλανάω, 228.
πλεονασμός, 257.
πλεονεξία, 228.
πλήν, 145.
πληροφορέω, 229.
πλήρωμα, 18.
πλησμονή, 18.
πλοῦτος, 206.
πλύνειν, 221.
πνεῦμα, 236.
πνευματικά, 57.
ποιεῖν, πράσσειν, 230.
πολίτευμα, 195.
πονηρία, 194.
πορεύομαι, 229.
πρᾶος, πραότης, 207, 208.
πραϋπάθεια, 205. 207.
πρίν, 145, 146.
πρό, 150, 151.
πρόδομα, 196.
πρόθεσις, 198.
προκόπτειν, 230.
πρόληψις, 260.
πρός, 182—185.
προσαγωγή, 226.
προσκυνέω, 252.
προσφορά, 214.
προφητεία, 200. 224.
προφητεύειν, προφήτης, 8. 231.
πρωτότοκος, 23.
πτόησις, 202.

ῥᾳδιούργημαι, ῥᾳδιουργία, 190.
ῥαντισμός, 197.
ῥῆμα, 232.
ῥομφαία, 232.
ῥυτίς, 232.

σάρκινος, σαρκικός, 232.
σατανᾶς, 203.
σημεῖον, 234.
σκανδάληθρον, 8.
σκιά, 208.
σολοικισμός, 261.
σοφία, 201.
σοφίζω, 204.
σπαταλάω, 233.
σπεύδω, σπουδάζω, 233.
σπῖλος, 232.
σπυρίς, 219.
στενοχωρία, 214.
στέφανος, 233.
στοιχεῖον, 191.
συγγινώσκω, 216.
σύν, 160.
συναγωγή, 208.
συνείδησις, 217. 223.
συνεκδυχή, 253.
σύνεσις, 217.
συνιέναι, 200.
σφραγίς, 196.
σχῆμα, 222.
σχίσμα, 196.
σωζόμενοι, 35.

σῶμα, 208. 236.
σωφροσύνη, 190.

ταπεινοφροσύνη, 208.
ταράσσω, 227.
τε, 131—133.
τεκμήριον, 233.
τέλειος, τελειόω, τέλος, 216. 234.
τέρας, 233.
τιμή, 206.
τιμωρία, 218.
τίς, 48, 49. 65.
τοί, τοίνυν, 146.
τρυφᾶν, 233.
τύπος, 234.

ὑβριστής, 192.
ὕμνος, 235.
ὑπάγω, 230.
ὑπάρχω, 199.
ὑπείκω, 227.
ὑπέρ, 171, 172.
ὑπερβατόν, 260.
ὑπερβολή, 254.
ὑπερήφανος, 192.
ὑπηρέτης, 203.
ὑπό, 181.
ὑπό, παρά, 179.
ὑπομονή, 208. 220. 228.
ὑποτύπωσις, 208. 234.

φαῦλος, 234.
φθόνος, 212.
φιλανθρωπία, 187.
φιλάργυρος, 229.
φιλέω, 187.
φόβος, 202.
φονεύς, 234.
φόρος, 234.
φορτίον, 197.
φρόνησις, 201.
φύσις, 211.
φωστήρ, φωσφόρος, φωτίζω, 221.

χαρακτήρ, 208.
χάριν, 185.
χάρις, χάρισμα, 195. 234.
χιτών, 215.
χρηστός, χρηστότης, 186.
χρίω, 210.
χρόνος, 215.

ψαλμός, 235.
ψεῦδος, 192.
ψηλαφάω, 213.
ψυχή, ψυχικός, 236.

ᾠδή, 236.
ὡς, 146.
ὥσπερ, 148.
ὥστε, 148.

INDEX III.

PASSAGES CITED FROM THE NEW TESTAMENT.

MATTHEW.

CHAP.	VER.	PAGE
I.	6	33
	16	154
	11	71. 173
	18	110
	19	114. 197
	20	154. 170
	22	165. 181
	23	33. 52. 206
	24	32
	25	105
II.	1	152. 160
	2	109
	4	179
	8	170
	10	11. 64, 65
	11	32. 161
	12	183
	13	84. 109
	20	52
	22	151. 173
	23	161
III.	1	56. 204
	2	37
	5	254
	7	70. 254
	8	92
	9	154
	10	43. 127. 183
	11	161
	12	255
	14	88
	16	79. 148. 152
	17	91
IV.	3	34. 41
	4	174
	5	33. 176
	6	28
	21	38. 42
	23	43. 45
V.	6	12
	11	52
	12	150
	15	33
	17	119
	19	105
	20	59
	21	79. 84
	22	43. 78
	24	185
	25	32
	28	46. 75. 225
	38	151
	39	42
	40	78
	42	98
	44	172
	45	27. 96
	48	84. 106. 225
VI.	1	180. 185
	5	84. 106
	6	45
	7	158
	11	254
	13	70
	16	112. 128
	19	107
	22	31
	25	59. 102. 236
	31	102
	34	39
VII.	13, 14	31
	15	238
	22	42
	24	78. 116
	29	115
VIII.	1	45. 78. 116
	5	45
	6	156
	8, 9	182
	12	33
	19	60
	22	259
	28	153
	30	68
	32	106. 168
IX.	2	173
	4	49
	5	124
	10	78
	11	28
	13	27
	15	178
	18	119. 176
	27	63
	34	157
	36	148
	37	31
X.	1	72
	2	48
	4	113
	5	72
	8	65
	16	156. 201. 254
	18	53
	21	27. 176
	23	65
	24	172
	27	173
	28	236
	29	60. 71. 155
	31	46. 71
	34	254
	35	168
	41	161. 206

CHAP.	VER.	PAGE
XI.	1	11
	3	33. 192
	8	109. 119
	11	58
	25	219
	27	198
	29	30. 77. 207
XII.	1	169
	5	255
	12	109
	14	254
	21	51
	25	60
	26	203
	27	104
	28	121
	29	34
	30	178
	35	34
	36	116. 191
	37	205
	41	162
	43	238
	46	78. 95. 225
	50	54
XIII.	1	180
	2	176
	3	34
	11	12. 219
	14	11
	15	217
	16	65
	21	214
	23	30. 124
	25	110. 164
	29	121
	30	185
	31	56
	34	88
	35	219
	38	31
	39	41
	44	42
XIV.	1	56
	2	156
	8	174
	19	176
	26	153
XV.	1	152
	3	238
	4	123
	16	65
	27	238
	29	180
	32	49. 116
	37	70
XVI.	13	66
	16	41
	17	232
	19	254
	21	76
	23	203
	26	43. 71
	27	169
XVII.	1	179
	4	102
	7	90
	12	181
	17	208
	20	105
	22	156
	25	112
	27	151
XVIII.	1	58. 121
	6	177
	8	127
	12	176
	13	174
	14	256
	15	161
	17	33. 148
	19	54
	22	254
	23	178
	32	126
XIX.	4	152
	9	175
	10	109
	13	53
	16	60
	17	29
	20	154
	21	225
	22	115
	26	180
	28	176
XX.	1	98
	2	33
	3	171
	7	98
	9	144
	12	78
	16	32
	21	154
	22	12
	23	119. 238
	24	170
	28	151. 189
	31	238
XXI.	7	185
	8	51
	9	36
	10	42
	11	39. 152
	12	33. 36
	13	218
	21	40
	24	64
	31	49
	32	109
	34	183
	37	63
	40	101
	42	13. 54. 179
	46	126
XXII.	7	234
	10	68
	11	73
	16	178
	25	180
	29	114
	40	47
XXIII.	3	169
	6	238
	28	68
	31	148
	32	106
	33	102. 254
	35	176
	37	65
XXIV.	7	123. 260
	15	73
	21	40
	32	238
	33	174
	43	106
	48	42
XXV.	2	201
	6	69
	8	155
	15	169
	20	174
	21	176
	27	160
	34	191
	46	40
XXVI.	2	82
	6	27
	9	71. 89
	10	161
	18	49. 183
	23. 26	92
	27	33
	28	37
	32	179
	34	126
	42	259
	45	107. 255
	50	49

CHAP. VER.	PAGE
51	98
54	102
55	183, 184. 218
56	238
57	183
61	165
63	168
XXVII. 1	148
4	184
5	97
7	162
14	184
18	167
23	124
24	118
29	67
31	64
40	38
43. 45	176
47	70
52	12
57	21. 44
63	42. 82
XXVIII. 1	60
14	105. 173
19	22. 53. 161
31	64
34	148
58	178

MARK.

I. 4	73. 115. 162
7	259
9	162
10	176
13	178
22	147
35	259
40	63
II. 1	165
2	143
4	82
9	93. 99
18	239
21	67
22	21
26	173
27	167
III. 3	99
5	90. 174. 178
7	51
9	32
10	82
11	41. 137
14	128
21	39. 179
26	104
IV. 1	2. 42. 111
15	180
23	126
24	49
29	37. 96
30	102
32	71. 182
37	96
V. 1, 2	45
7	64
9	48
14	83
15	82
18	130
21	176
22	183
24	51
26	179
30	48
41	75. 99
42	123
VI. 7	60
21	76
37	102
39, 40	61. 174
50	198
55	30
VII. 3, 4	97. 152
9	255
15	31
22	255
25	55
26	130
31	164
36	59
VIII. 1	53
2	127, 128
4	173
11	179
12	125
16	137
20	18
23	83
28	31
31	152
34	160
38	102. 177
IX. 1	52
5	79
7	153
8	120. 142
23	39, 40
24	179
25	36
34	121
37	42. 118
39	107
40	163
41	64
42	58. 171
X. 5	184
13	53
14	70. 239
16	45
17	76
19	107
20	93
23	42
24	174
26	46
34	45
40	120
45	189
49	99
XI. 4	183
13	122. 261
14	102. 142
16	165
22	115
27	76
28	130
33	122
XII. 12	184
13	42
26	173
28	59
32	145
XIII. 9	173
19	56
20	60
25	115
35	69
XIV. 3	68. 168
5	61
6	185
7	178
12	88
13	68
29	120
35	69. 130
36	49
43	179
47	98
49	120. 239
54	183
64	69, 70
XV. 1	36
6	88

CHAP. VER.	PAGE
9	160
11	59
12	54
16	55
24	48. 102
25	132
27	160
37	113
43	113. 115
44	125
XVI. 1	38
2	60
3	154
4	261
5	97
14	239
15	254
16	36

LUKE.

I. 2	32
6	205
8	119
9	70
10	68
20	151
29	103
30	180
34	83
37	60. 180
39	178
42	59
43	131
45	92
47	174
51	77
53	68
54	195
56	160
59	88
60	119
62	40. 103
64	258
72	69. 178
II. 1	39. 42. 179
2	239
5	97
13	52. 160
14	34
15	124
20	54
22	169
25	42
26	146
41	76
43	51
44	68
48	51
50	44
52	77
III. 5	39. 43
13	181
14	99
15	141
20	132. 174
23	67
IV. 6, 7	85. 105
14	168
15	88
20	32
23	110
25	176
26	126
28	68
41	41. 51
V. 4	11
5	165. 174
6	88
7	109
9	54
16	156
17	45
32	86
34	153
38	21. 52
VI. 9	144
11	48. 103
19	179
35	186
37	132
38	52
39	140
42. 47	14
VII. 12	132
24	181
25	159
29	205
32	79
38	180
40	30
42	49
44	183
45	111
VIII. 1	169
8	161
9	103
14	181
19	51
23	89. 254
31	130
39	169
43	179
44	75
46	110
48	30
52	63
IX. 3	107. 164
5	176
7	181
12	96
16	32
26	177
28	116
33	114
36	54. 110
46	40
49	178
55	239
X. 11	97
20	160
24	45
28	107
31	170
33	169
35	176
37	43. 178
39	48
40	102. 171
XI. 1	156
4	44
7	162
8	113 122
11	151
19	46
39	68
46	64
XII. 1	148
3	151
5	102
7	119
11	206
15	97
18	45
20	52. 76
37	96
39	106
42	23
47	39. 97. 184
48	52
49	125
51	120
57	123
58	239
XIII. 2	181
8	171
10	115
19	163
23	35. 125

CHAP.	VER.	PAGE
	32	254
	35	136
XIV.	8	142. 181
	15	70
	18	39
	19	115
	24	69
	26	126
	32	185
XV.	1	115
	7	255
	12	99
	13	233
	14	44
	17	68
	29	64
XVI.	1	147
	4	52. 67
	6	68
	7	126
	8	72. 201
	9	52
	19	233
	20	94. 183
	23, 24	44. 70
	25	48
	26	40. 86. 130. 174
	29	254
XVII.	6	106
	8	49
	12	76
	13. 16	44
	18	206
	32	69
XVIII.	1	184
	7	114. 208
	8	122
	11	239
	12	33
	14	47
	15	30
	18	59
	22	84
	26	132
	27	34
	34	42
	40	76
XIX.	2	45
	3	83
	8	70
	15	48
	17	110. 185
	19	185
	27	145
	37	53. 170. 183
	38	34
	40	95. 105. 256
	42	39. 106
	44	151
	46	64
XX.	16	103
	22	234
	23	190
	25	40. 146
	28	44
	37	173
	44	144
XXI.	9	64
	11	260
	15	256
	17	115
	19	97
	20	181
	23	12
	35	176
	36	63
XXII.	2	102
	5	98
	19	42. 73
	25	202
	27	49. 203
	29	239
	30	97. 173
	34	146
	35	68
	37	178
	44	199
	45	152
	49	125. 157
	69	40
	70	41
XXIII.	2	234
	12	178. 183
	14	54
	15	79. 236
	31	12. 102
	33	42
	41	54
	51	53
	53	45
XXIV.	2	154
	11	51
	15	78
	20	136
	21	88. 122. 160
	23	66
	25	110. 174
	31	44
	32	115
	35	44. 79
	38	162
	39	44. 91
	41	152
	42	70
	46	116
	52	63

JOHN.

CHAP.	VER.	PAGE
I.	1	31. 41. 184
	3	165
	6	179. 199
	8	120
	9	221. 239
	14	205
	15	185
	19	48
	20	258
	29	82. 193
	34	41
	40	107
	46	82
	50	41
	51	239
II.	5	34
	6	164
	7	107
	9	95
	10	43
	11	205
	12	64
	15	67. 131. 154
	17	72
	19	107
	20	91
	22	54
	25	131
III.	3	8
	6	154
	10	35
	11	52
	15	60. 177
	16	148. 191
	18	127
	21	40
	23	185
	25	197. 239
IV.	1	59. 83
	2	44. 146
	3	42
	7	109
	10	106
	12	59
	13	48
	19	224
	23	34

CHAP.	VER.	PAGE
	24	31
	25	101
	29	54. 239
	33	109. 239
	44	123
	52	65
	54	259
V.	2	39
	3	68
	5	160
	12	143
	18	120
	20	130
	25	189
	28	107. 189
	29	189. 230
	34	128
	36	31. 59
	44	46
	45	177
	46	106
	47	139
VI.	2	173, 174
	5	64. 83
	9	60
	10	65
	14	144
	15	64
	19	185
	21	173
	27	119
	29	54
	35	164
	45	67
	51	31. 134
	57	168
	62	257
	63	31
	64—66	154, 155
	70, 71	33
VII.	23	43
	24	65
	26	90
	29	179
	37	105
	39	179
	41	124. 240
VIII.	7	174
	18	31
	23	8. 40
	25	65
	29	178
	39	106
	43	220
	44	53. 154. 234
	48	46
	55	71
	56	240
	58	82. 146
	59	176
IX.	7	144
	13. 18	45
	19	144
	24	206
	27	255
	30	123
	31	46. 105
	34	43. 193
	35	46
	40	240
	41	106
X.	3	170
	11	8
	14	202
	20	209
	25	46
	27	51
	36	46
XI.	4	172. 184
	6	240
	10	160
	11, 12	12
	18	69. 152
	21	33
	22	190
	31	178
	35	218
	40	206
	49	49
	50	171
XII.	1	150
	9	167
	10	98
	19	215
	23	131
	24	56. 161
	25	212
	28	206
	31	136
	32	105
	34	46
	37	114
	40	217
	42	136
XIII.	4	154
	5	33
	6	46
	7	179. 240
	8	178
	9	120
	10	221
	24	103. 108
	27	58. 92
	38	255
XIV.	1	177
	4	67
	6	81
	17	74
	26	44
	31	96. 102
XV.	1	8
	2	8. 45. 157
	5	157. 240
	6	52. 90. 91
	8	142
	22	106
	25	120
XVI.	2	119. 131
	23	64
	25	229
	31	255
XVII.	3	131
	10	31
	15	92
	24	150
XVIII.	14	171
	16	183
	17	240
	25	240
	29	168
	36	106
	37	143
XIX.	2	64
	11	106
	25	38. 180
	29	144
	30	190
XX.	2	52
	9	95. 261
	12	39. 183
	17	75. 93
	25	42
XXI.	8	77
	19	77
	23	82
	25	106. 255

ACTS.

CHAP.	VER.	PAGE
I.	1	98. 111
	4	67
	12	68
	15	68
	25	256
II.	5	255
	12	60. 103

CHAP. VER. PAGE

20 146
25 . . . 39. 162
26 253
28 . . . 68. 178
33 39
37 74
38 161
40 240
43 92
45 54
47 35

III. 1 176
2 190
3 259
7 75
10 184
11 . . . 36. 53
12 . . . 75. 147
13 47
14 36
16 . . . 37. 165
19 130
21 226
22. 24 . . 134
26 110

IV. 11 . . . 31. 47
12 156
13 . . 160. 220
17 11
18 174
21 113
22 56
28 258
36 113

V. 4 . . 113. 118
5 113
10 183
15 169
21 182
22 99
23 . . . 47. 150
24 103
28 . . . 11. 68
30 113
35 51
36 49
38 105
39 105
41 145
42 204

VI. 1 . 183. 203. 207
3 173
7 68
11 207

VII. 1 122
2 . . . 11. 74

CHAP. VER. PAGE

12 79
18 . . 201. 193
19 . . . 75. 109
26 98
34 . . . 11. 136
36 . . 113. 240
38 226
41 160
42 96
43, 44 . . . 234
51 77
52 136
55 199
58 88
59 . . . 92. 226
60 . . . 12. 247

VIII. 1 . . 145. 214
2 98
4 145
5 53
6 110
9 49
11 . . . 77. 240
16 161
20 103
22 122
23 198
26 . . . 47. 169
27 . . 114. 173
30 122
33 240

IX. 1 69
4. 7 . . . 63
9 138
15 73
25 219
26 140
29 207
31 . . 145. 240
33 154
40 247
43 180

X. 9 176
15 254
17 152
20 119
23 152
28 147
33 112
38 113
39 . . 113. 240
42 138
45 115

XI. 5 185
17 240
18 . . . 8. 121

CHAP. VER. PAGE

19 . 145. 152. 174. 204
20 207
28 253

XII. 5 115
6 150
10 96
11 136
14 . . 150. 152
16 111
20 173
23 . . 151. 206
25 203

XIII. 1 204
2 124
4 134
10 . . . 84. 106
11 88
13 39
16 36
25 48
27 240
46 88

XIV. 1 207
4 . . . 30. 160
5 160
6 240
7 146
9 110
10 30
13 . . 150. 255
22 163
26 64
28 160

XV. 1 . . . 77. 97
3 145
7 32
17 53
20 75
21 253
22 . 89. 113. 240
23 115
24 108
29 67
36 . . . 53. 124
38 152

XVI. 5 145
9 79
11 39
15 66
16 231
22 89
23 64
34 . . . 110. 113
37 . 77. 113. 123
40 161

CHAP. VER.	PAGE
XVII. 1	36
2	152
6	253
7	193. 241
11	103
13	153
14	36. 147
15	36
18	103. 223
21	58. 127
22	213. 225
23	232. 63
24	199
25	68. 260
27	122. 146
28	30. 170
29	144
XVIII. 4	207
5	77
9	107
13	180
14	170
18	97
19	78
25	97
26	58
XIX. 2	64. 119
4	56. 133
5	161
6	176
7	43
10	207
13	64. 241
17	207
24	240
25	171
26	41
27	162
28	214
35	124
38	39
XX. 7	204
16	109. 128
18	43
21	37
24	147
25	213
28	97
30	75
33	69
35	65. 195
38	213
XXI. 5	247
8	39
11	47
16	55
20	71
21	253
23	173
24	98
25	98
26	76
28	86
33	103
38	121. 234. 150
XXII. 3	199
6	136. 171
16	197
17	199
19	177
22	89. 132
23. 25	241
29	86
30	179
XXIII. 1	99. 217
5	201. 241
7	240
9	98. 257
11	161
14	69
20	147
25	234
30	90. 181. 184
35	102
XXIV. 10	76
16	168. 217. 184
22	58
23	115
25	207
26	78. 121
XXV. 3	130
4	78
10	58
11	83. 86
16	146
20	162
22	89
27	168
XXVI. 1	172
2	116
3	71
8	83. 125. 180
11	88
12	179
16	213
22	54
23	125
25	190
26	66
28	160. 241
31	83
XXVII. 1	193
2	64
10	259
14	96. 99. 168
18	98
23	72
25	86
34	182
36	70
37	43
38	68
40	121
43	99
XXVIII. 3	68. 153
7	171
8	30
9	88
10	39. 185
19	147
20	97
25	183

ROMANS.

CHAP. VER.	PAGE
I. 1	72
3	241
4	74. 155. 169
5	156
6	67
8	133. 156
9	221
10	127. 174
13	115. 132
14	193. 196
15	57
16	67. 177
17	154, 155. 205
18	192. 214
19	57
20	18. 57. 163
21	156. 205. 217. 261
25	55. 180. 192
26	72. 180
28	200
29. 31	260
32	55. 205. 241
II. 1	38. 192. 241. 250
3	46
4	57. 81. 208
5	23. 160
6	153
8	155. 214
9	207. 214
10	34. 207
11	180
12	123

CHAP.	VER.	PAGE
	13	35. 180
	14	37. 140
	15	55
	16	83
	17	207
	18	189
	21	109
	23	68. 159
	25	28. 105
	26	162. 205. 53
	27	166
	29	155
III.	2	89
	3, 4	124. 241
	5	83
	6	84. 127
	7	83. 156
	8	218. 241
	9	182. 241
	11	40
	12	24. 121. 161
	19. 21	220. 241
	22	176
	23	92
	24	189
	25	164. 205
	26	210
	28	256
	31	119
IV.	2	205
	11	56
	12	155
	13	68
	14	155
	18	181
	19	114. 77.
	21	229
	22	162
	23	167
	25	168. 205
V.	1	144
	6	113. 171. 210. 241
	7	123. 241
	8	151
	12	241
	13	185
	14	234
	15	42
	16. 18	205. 242. 256
	19	226
	20	234. 242
	21	157
VI.	2	55. 103
	3	161
	4	156
	5	120
	6	93. 242
	7. 11	205. 242
	13	89. 93. 205
	14	182
	15	103
	16	127. 146. 163
	17	55. 134. 234
	19, 20	168. 242
	21	115. 174
VII.	2	86
	5	167. 227
	6	8
	7	40. 84. 103. 201
	8	43. 242
	12	148
	13	41
	14	182
	15	242
	18	56
	20	143
	21	46
	22	8
	23	224. 242. 255
	24, 25	72. 258
VIII.	1	157
	3	66. 242
	4	205. 236
	6	163. 242
	8	113
	9	135
	10, 11	168. 242
	13	93
	15	74. 202
	16	78
	17	163
	18	162. 205. 227
	19	18
	21	205
	22	258
	23	46. 189
	25	166
	29	137. 261
	30	73
	32	122
	35	253
	36	82
	38	85
IX.	1	158. 157
	2	243
	3	38. 88, 89. 152
	4	207
	9	173
	11	114. 243
	18	127
	19	8
	21	243
	22	73. 243
	23, 24	56. 205
	26	139
	27	73. 172. 243
	28	243
	31	73
	33	174. 253
X.	1	162
	3	114
	4	52. 216
	5	155
	9. 11	174. 177
	14	84
	16. 18	92. 119. 141
	19	139. 193. 243
XI.	2	78. 156. 243
	4	31
	5	72
	6	41. 143
	8	40. 74
	13	206
	20	78
	21	170
	23	134. 206
	25	153. 219
	26	253
	27	102
	28	179
	30	78
	31	42
	32	43. 163
	36	155
XII.	1	66. 167. 214. 215. 243
	2	8. 224
	3	181. 243. 260
	5	42
	6	152. 200
	8	195
	9	52
	12	78. 228
	15	107
	18	178
	19	23
	20	105
XIII.	1	244
	4	105. 203
	5	168
	7	256
	8	250
	9	46. 84. 126. 210
	10	139. 210
	11	48. 59. 216. 243
	14	12

CHAP.	VER.	PAGE
XIV.	4	206. 244
	5	229
	8	70
	10	97
	11	137. 248
	13	30. 244
	14	157. 167
	15	18. 143. 168
	17	243
	20	166
XV.	2	60
	5	74. 103
	7	185
	8	66. 172
	12	174. 177
	13	68
	14	187
	15	147
	16	214
	19	185
	20, 21	244
	22	88
	23	152
	24	69. 109
	25	114
	26	98. 235
	27	123
	30	167
	31	162. 243
	32	166
XVI.	6	142
	18	255
	20	182
	25	77. 206. 216. 219
	27	34

1 CORINTHIANS.

CHAP.	VER.	PAGE
I.	8	158. 260
	10	130. 216
	12	70
	15	128
	17	109
	18	35. 67
	19	40
	23	85
	25	59
	26	224
	27	57
II.	1	219
	2	109
	4	157
	7	219
	12	190
	14	139. 224. 236
III.	2	64. 119. 258
	3	136
	5	120
	6	89. 132
	7	49
	11	180
	14	120
	15	147. 165
	17	52. 259
	19	31. 116. 180
IV.	1	219
	6	60. 173. 192
	8	88. 122. 255
	9	244
	10	255
	12, 13	198. 228
	15	120. 226
	17	55
	21	157. 207
V.	3	236. 244
	4	160
	6	244
	9	30
	10	229
VI.	1	250. 170
	3	212. 244
	5	184. 164
	6	48
	7	97
	8	48
	19	46
	20	71. 124
VII.	5	167
	8, 9	139. 207
	10, 11	244
	15	104. 244
	16	30
	18	48
	23	24
	24	180
	26	12. 66
	34	236. 244
VIII.	3	202
	4	208
	5	139. 148
	7. 10.	244
	12	132. 144
	18	184
IX.	2	120. 139
	4. 6	141. 245
	5	56
	9. 15.	245
	10	123. 175
	13	34
	19	114. 124
	21	139
	25	65. 98. 207
	26	146
X.	2	161
	4	40. 88
	5	245
	6	65. 244
	11	234
	13	86. 177
	16	54. 70. 234
	17	42
	18	38. 70. 224
	19	49
	21	70
	26	18
	31	145
XI.	4	44
	5	30. 44. 77
	6	97
	9	165
	10	255
	11	145
	12	165
	14. 26	245
	15	86
	17	135
	22	139. 141
	32	224
XII.	1	171
	8	169
	10	231
	13	161
	15	155. 180. 245
	30	231
XIII.	2	219
	4	21
	13	51. 58
XIV.	1—5	200
	9	204. 253
	18	110
	19	204
	27	164
	29	42
	30—32	200
	34	257
	38	105
	39	253
	40	211
XV.	3	123. 172
	6	61
	8	23. 148
	9	70
	10	160

CHAP.	VER.	PAGE
	11	145
	12	245
	13	105
	14	121. 245
	18	157
	19	177. 245
	25	164
	26	212
	31	42. 94. 245
	32	102
	33	232
	34	107
	35	119
	36	46
	37	56
	50	232
	51	160
	52	52
	56	31
	57	219
	58	148
XVI.	2	180
	3	165
	5	82
	12	102. 130
	18	202

2 CORINTHIANS.

I.	8	172
	9. 12. 14	18. 46
	13	120. 259
	15. 24	78
	18	137
	19	245
	23, 24	138
II.	3	65
	4	58. 154
	13	110
	14	96
	15	35
	17	42. 158
	24	39
III.	1	126
	2	31
	3	232
	4	183
	5. 16	245
	7, 8	199
	11	166
	14	174
	15	217
	17	31
	18	65. 82
IV.	2	228
	4	163. 261
	7	128
	8	214
	10	94
	11	245
	13	74
	16	8. 245
	18	224
V.	5	56
	7	166
	10	166. 184. 246
	13	79. 209
	14	246
	15	105
	17	8. 18. 90. 246. 253
	18, 19	45. 147
	20	78
	21	139
VI.	2	52
	4	203
	10	227
	13	65
	14	205
	15, 16	178
	17	75. 153
VII.	1	19. 222
	4	175
	7	38. 58. 175
	8	30. 222. 224
	9, 10	163. 222
	13	59. 152
	15	178
VIII.	1	156
	2	169. 246
	4	235. 246
	8	167
	9	227
	10	246
	11	154
	17	226
	18	90
	19	235
IX.	3	90
	5	130
	8	206
	13	165
X.	1	166. 207
	4	232
	5	245
	6	255. 260
	9	147
	10	30
	12. 14	246
	13. 15	260
XI.	1	88
	3	246. 195
	4	40. 192
	9. 12. 16	246
	14	245
	15	147. 205
	19	255
	20	246
XII.	1	123, 124
	2	150
	8	172
	9	176
	11	89
	12	35
	13	172. 255
	19	78. 172
	21	174
	23	42
XIII.	4	120
	5	126
	11	98

GALATIANS.

I.	3	235
	4. 20	246
	6	82. 192
	7	126. 192
	8	105. 180
	9	104
	10	106
	12	119. 226
	13	88
	14	89. 230. 246
	16	158. 233
	18	184
	20	138
	22	77
	23	40
II.	1	165
	2	162. 170
	4	21. 55. 129
	5	77. 184. 246
	6	49
	7	90. 97
	9	253
	10	65. 90. 246
	11	86. 216. 246
	12	89
	13	148
	14	184
	15	77
	16	84. 126. 166
	17	71. 122
	20	132. 143
III.	1	85. 247

CHAP.	VER.	PAGE
	3	77. 233
	9	155. 160
	15	136
	16	52. 173
	17	129. 183. 247
	18	143. 154. 166
	19	65. 101. 185
	20	35
	21	37. 106. 154
	22	43. 92. 154
	23. 29	233
	24	148. 163. 226. 154
	27	161. 157
	28	52. 143. 157
IV.	1	35. 65. 223
	2	203
	3	191
	4	18. 154. 247
	5	32. 73
	7	148
	8	140
	9	202. 259
	10	216
	11	141
	12. 16	247
	14	255
	15	113. 255
	17	119. 129. 247
	18	40. 110. 184
	20. 29	88
	23	233
	24. 26	55
	25	30. 40. 247
	27	247
	29	233
V.	1	73
	2	105
	3	44
	5	247
	7	230. 260
	8	18. 260
	10	33
	11	121
	13	175
	14	43. 84. 247
	17	128
	19	232
	21	212. 232. 256
	22	187
	24	91. 93. 227
	25	78
VI.	1	74. 132. 193. 207. 216
	2	197
	3	49. 228
	4	247. 250
	5	84
	6	82. 204. 235
	7	97
	9	187
	10	121. 183
	11	90
	12	78
	13	44
	14	79. 192
	15	18. 123. 222
	16	77. 176

EPHESIANS.

CHAP.	VER.	PAGE
I.	1	72
	4	216
	7	56. 189
	9, 10	72. 219
	12	114
	13	68. 72. 74. 247
	14	71. 189
	15	158. 170
	16	174
	17	74. 157. 211
	18	68. 117
	20	157. 164
	21	132
	22, 23	55
II.	2	72. 157. 169. 195
	4	114
	8	48. 78
	10	156. 175
	11	38
	12	71. 157. 247
	14	67. 247
	21	43
III.	1	65
	3	160. 219
	4	38
	9	247
	11	74. 204
	12	157
	13	38. 55. 160
	14	65. 183. 247. 253
	16	206
	18	157
	21	34
IV.	1	157
	3	56
	4	68
	10	206
	11	30. 44. 184
	12	164. 169. 184. 216
	14	248
	16	71. 98
	17	53. 158
	18	67. 68. 131
	19	158
	20	206
	21. 26. 28	248
	23	73. 223. 224
	24	12
	27	143
	29	71. 191
	30	162. 189
	31	43. 177. 214
	32	158
V.	2	73. 214. 215
	4	255
	5	248
	6, 7	155
	9	187
	12	45
	14	107
	15	248. 258
	16	97. 137
	17	196. 200
	19	235
	20, 21	158
	23	44
	26	248
	31	151
	32	219
	33	131. 145
VI.	1	158
	2	157
	3	142
	4	68. 224
	5	38
	6, 7	23. 155. 256
	8	201
	11	32. 67
	12	32. 57. 73. 206. 233
	14, 15	92
	16, 17	56. 67. 92
	18	255
	19	72. 219
	21	157
	22	170
	23	177. 179

PHILIPPIANS.

CHAP.	VER.	PAGE
I.	3	43
	9	65. 130. 200
	10	189
	11	56
	13	43
	16, 17	30
	21	109

CHAP. VER.	PAGE
22	49
23	59
24	248
25	65. 112
26	38
27	99
28	55. 210
29	177
II. 1	235
3	78. 169
6	199. 222. 248
7	222. 248
8	199
9	172
12	248
13	31. 178
15	221
16	162. 248
18	65
27	78. 174
30	21
III. 2	33. 228. 253
3	228. 260
4	114. 135. 248
5	207
7	64
8	57. 65. 145
9	157
10	258
11	156
14	169
15	248
16	77. 107
17	234
19	30
20	159
21	248
23	259
IV. 3	190
4	248
8	126. 232
10	96
15	235
17	32
18	39. 179. 215
20	34

COLOSSIANS.

CHAP. VER.	PAGE
I. 3	114
5	56
9	97. 111
12	248
14	189
15	23. 248
16	43. 91. 206
17	150
18	23. 248
20	71
24	55. 72
26, 27	219
II. 2	219
8, 9	249
11	255
14	78
15	98. 206
21	93
23	18. 55
III. 1	164
2	170
3	177
5	255
10	223
11	52
12	209
16	235
17	158
22	23
24	201
25	249
IV. 2	158
3	85. 219
8	90
12	229
18	73

1 THESSALONIANS.

CHAP. VER.	PAGE
I. 5	137
6	68
7	234
8	120. 183
9	108
10	83
II. 3	158
4	82. 147
5	88. 199
6	72. 183
7	249
9	184
10	187
11	83. 135
12	163. 256
13	137
14	199
15	97
16	163. 249
18	52. 132. 230
III. 1	52
3	110
4	184
5	142. 162
6	97
7	174
9	23. 54. 174
12	78
13	109. 158. 177. 261
IV. 1	158. 190. 256
2	167
3, 4. 6	19. 48. 109
5	140. 227
8	146
11	211. 213
12	256
13	129
14	167
15	140
17	24. 121. 160
18	148. 159
26	159
V. 4	131
6	102
7	34
10	161
11	60
12	156
15	163
23	225. 236. 249
27	94

2 THESSALONIANS.

CHAP. VER.	PAGE
I. 3	138
4	214. 228. 249
5	163. 210
6	23. 135
7	178
8	140
10	101. 135. 249
11, 12	129, 130
13	226
II. 1	172. 176. 190
2	144
3	36. 126. 132. 146
4	176. 249
5	88. 184
9	73. 82. 219
10	151
11	71. 83
13. 17	68. 137. 159
20	123
III. 1	206
2, 3	249. 260
6	109. 211

CHAP.	VER.	PAGE
	9	138
	10	143. 249
	11, 12	211. 213
	14, 15	38. 132

1 TIMOTHY.

CHAP.	VER.	PAGE
I.	2	210
	4	55. 209
	5	154
	7	49. 114. 143
	8	98
	9	27. 114. 194. 249
	10	212
	11	211
	12	114. 137. 206
	13	195
	14	37. 179
	15	43. 191. 248
	16	42, 43. 71. 174. 177. 248
	17	34. 191
	18	98
	19	171
II.	1	172
	2	172. 211. 213
	4	54. 132. 157
	5	27
	6	77. 171. 189
	7	159. 204
	8	32. 187
	9	141. 159
	11	43
	12	257
	14	156
	15	51. 165. 190
III.	1	69. 75
	2	27. 34. 144
	4	157. 159
	5	85
	7	132
	9	168. 219. 220
	10	114
	11	203
	13	37. 97
	14	58
	16	79. 162. 205. 219
IV.	1	67. 216
	3	36. 77. 257
	4. 8	114
	6	98
	10	133
	15	157
V.	4	249
	5	177
	8	96
	9	59
	11	101. 198. 249
	22	235
	24	151
	25	51. 120
VI.	1	182. 43
	2	195. 249
	3	169
	4	114. 171. 182
	5	31. 67. 249
	8	84. 134
	9	55. 198
	11	205. 207. 228
	12	65. 93. 107. 195
	15	59. 211
	17	38. 72. 163. 177
	19	153. 195

2 TIMOTHY.

CHAP.	VER.	PAGE
I.	1	169
	3	152
	8	68. 73
	9	216
	10	40
	12	86. 162
	13	37. 115. 234
	15	96
	17	58. 199. 204
	18	58. 109
II.	2	55. 167
	4	99
	5	135. 249
	6	70. 261
	8	86
	9	119
	11	94. 104
	12	104. 228
	14	175
	16	70. 96. 230
	18	171
	19	54. 70. 209
	21	249
	22	205
	23	252
	24	207
	25	141. 207
	26	47
III.	1	216
	3	203
	4	58
	5	222. 249
	9. 13	230
	12	134
	15	37. 83. 204. 223
	16	169. 205
	17	225
IV.	1	257
	2	43
	4	34
	5	46
	6	42. 46. 128
	8	86. 153
	10	114
	14	99
	15	98
	16	23. 103
	17	229
	18	34. 164

TITUS.

CHAP.	VER.	PAGE
I.	1	135. 169
	5	96. 98
	7	197
	9	32
	10	133. 194
	11	141
	13	159
II.	2	78
	3	119. 203
	4	129
	7	97
	8	155
	10	38
	12	205. 224. 233
	13	36. 255
	14	72. 189
	15	43
III.	1	206. 228
	2	119. 207. 228
	3	196
	4	187
	5	8. 157
	10	60
	14	150

PHILEMON.

VER.	PAGE
3	184
5	169
13	128. 171. 198
16	172
20	69. 103
22	121

CHAP. VER.	PAGE
HEBREWS.	
I. 1, 2, 3	173. 249
2	42. 191
3	72. 98
4	199
7	184
8	73
II. 2. 7	250
6	49
8	224
9	86. 167. 224
10	165. 217. 250
14	90. 212. 223. 232
15	165
16	124. 195. 250
17	64
III. 1	70. 188. 207
3	59
8	169
11	125
12	141
13. 16	250
IV. 1	102
2	73. 135
3	168
6	126
7	156
8	106
9	121
11	144. 158
12	67
15	86
16	220
V. 1	214
2	63
3	172
4	135
7	152, 153. 165
8	114. 135. 260
9	217
12	115. 168. 191
13	52
VI. 1	176
4	90
6	90
7	78
8	185
9	70. 75
11	184
12	199
14	127
17	52. 57
19	217
VII. 7	187
9	147
11	105. 193
13	70
14	151
15	59. 125
18	57
22	207
24	31
25	106
VIII. 2	221
4	106
5	52. 234
6	207
9, 10	137
13	185
IX. 1	205. 221
3	13. 59. 179
6	221
7	33
9	214. 217
10	205
12	166
13	37. 184
15	174
17	126. 175
21	71
22	23. 157. 250
26	88. 174. 215
X. 2	126
3	119
10	157
12	215
25	224
27	12
29	74
37	33
39	70
XI. 1	250
3	163. 191
5	109. 250
6	94. 199. 250
12	48. 255
13	83
16	75
17	85
19	206
23	91
26	72
28	75
29	115
31	27
34	153
XII. 1	146. 166
2	151
6	224
8	121
10	19
11	56. 70
14	107
16	151
17	135
20	75
25	198
XIII. 2	112
4	52
5	44
13	146
15	215
16	215. 235
17	256
21	34
23	58
25	178
JAMES.	
I. 4	225
5	68
9, 10	259
11	160
12	228
13	21. 71. 152
15	81
16	151
17	74
18	49
19	214
21	226
22	199
24	91
25	72. 216
26	228
27	109
II. 1	74
3	182
4	73. 250
5	34. 54
6	35. 250
7	68
13	119
16	162
18	119
20	250
22	29. 217
25	33
III. 6	250
7	43. 79
9	157
11	39
17	208
18	56. 79

CHAP. VER. PAGE

IV. 4 . . 198. 250
7 107
8 188
12 . . 192. 250
14 123

V. 1 . . 136. 218
3 216
4 251
10 . . . 56. 64
13 48
16 . . 193. 251

1 PETER.

I. 2 . . . 19. 103
4 . . 196. 212
5 . 158. 162. 251
8 251
13 . . . 91. 176
14 73
15 . . . 43. 188
19 232
21 148
22 188

II. 2 223
3 . . . 91. 135
4 180
5 . . . 6. 214
6 . . . 99. 174
9 189
10 . . . 87. 139
11 55
13 99
15 215
19 217
23, 24. . . 89

III. 1 116
4 213
5 177
9 198
10 185
14 . . 45. 53. 64, 65. 105. 202
16. 21. 217. 224
18 172
20 . . . 37. 165
22 206

IV. 1, 2 . . 65. 67
4 196
8 150
11 . . . 27. 84
13 235
15 . . . 23. 234
17 215

CHAP. VER. PAGE

V. 1 56
2 91
3 234
9 44
10 . . . 74. 216
11 . . . 27. 34
12 90
14 73

2 PETER.

I. 3 . 147. 165. 185
5 . . . 48. 232
6 208
8 251
10 114
12 135
17 181
21 79

II. 1 . . . 73. 251
3 82
5 . . . 61. 247
9 27
10 197
11 . . 136. 180
12, 13. . . 251
14 . . . 32. 73
21 . . . 89. 109
22 116

III. 3 216
5 251
10. 12. . . 191
11 251
14 . . . 79. 232
16 184
18 34

JUDE.

5 203
6 71
19 236
24 206
25 34

1 JOHN.

I. 1 91
2 185
3 235
9 128

II. 2 . 170. 188. 215
9 131
19 . 106. 120. 155
28 . . 220. 251

CHAP. VER. PAGE

III. 3 188
4 . 31. 194. 251
9 87
10 188
12 154
14 . . . 46. 212
15 . . 212. 234
17 212
18 77
21 220

IV. 2 86
8 31
9. 10. 14 . 91. 188. 215
15 . . . 31. 41
16 201
17 . 148. 178. 220
18 251

V. 5 41
6 120
16, 17. . 8. 138. 184. 190. 194
18, 19. . . 251

2 JOHN.

2 178
6, 7 . . . 48

REVELATION.

I. 6 34
7 220
12 255

II. 1 47
3 228
7 12
21, 22. . . 222
26 173

III. 9 209
15 88
18 64
20 105

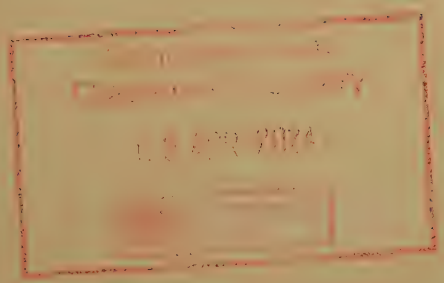
IV. 7 30
11 167

V. 7 92
9 236
12 206
13 34

VI. 1 60
15 162

CHAP.	VER.	PAGE
VII.	2	55
	12	34
VIII.	9	212. 236
IX.	20, 21	63. 222
X.	7	91. 219
XI.	7	12
	9	52. 83
XII.	6	56
	9	42. 203
	11	139. 236
	14	56
XIII.	3	72
XIV.	3	236
	8	91
	13	67. 178
	18	77
	20	69
XV.	1	91
	2	154
	3	236
	4	210
XVI.	3	236
	9	108
	11	222
	15	162
	19	214
XVII.	1	218
	5. 7	220
	9	259
	10	42
	12	34
XVIII.	13	236
	14	71
	23	221
XIX.	5	214
	10	258
	12	233
	13	31
	14	53
	16	59
XXI.	3	178
	4	212
	8	234
	21	164
	24	35. 165
	25	123
XXII.	2	12
	3	60
	8	103
	9	258
	14	12
	20	135

THE END.



GILBERT AND RIVINGTON, PRINTERS, ST. JOHN'S SQUARE, LONDON.

ΥΑΜΟΣ VII.
ΥΝΥΝΗΣ
ΔΑΠΑΝΟΣ IX
ΝΙΚΗΣΑ XIII.
[illegible] XI
ΚΩΝ IX
ΜΕΤΑΚΙΝΗΤΟΣ XV
ΝΑΞΙΟΣ ΜΩΣ. XI.
ΝΔΡΙΞΕΩΣΑΙ XVI.
ΠΕΛΕΥΘΕΡΟΣ VII.
ΠΕΡΙΣΠΑΣΤΩΣ VII.
ΡΧΙΤΕΚΤΩΝ III
ΟΤΑΤΗΝΙΝ IV
ΟΧΗΜΟΝΕΙΝ VII. XIII.
ΟΧΗΜΩΝ XII.
ΤΟΜΟΣ XV.
ΛΟΣ XIV
ΨΥΧΟΣ XIV.

B none

Γ. none

Δ.
ΔΙΕΡΜΗΝΕΥΤΗΣ XIV
[illegible] VIII. X. XV
[illegible] IX
[illegible] III
[illegible] IV

[illegible]
[illegible] X.
[illegible] X.
[illegible] X
[illegible] XII.
[illegible] ΤΡΟΠΗ VI. XV.
[illegible] V.
[illegible] V.
ΕΠΙΘΑΝΑΤΙΟΣ IV
[illegible] X
[illegible] ΣΠΑΣΘΑΙ VII.
[illegible] XII. XIV.
[illegible] XIV
[illegible] ΥΛΩΣΣΟΣ XIV
[illegible] ΠΡΟΣΕΥΘΡΟΣ VII.